

J. D. Smart.

PSYCHOPATHY;

OR, DAVID A. CORSINI

SPIRIT HEALING.

A SERIES OF LESSONS ON THE RELATIONS OF THE SPIRIT
TO ITS OWN ORGANISM, AND THE INTER-
RELATION OF HUMAN BEINGS WITH
REFERENCE TO

HEALTH, DISEASE AND HEALING.

BY THE SPIRIT OF
DR. BENJAMIN RUSH,
THROUGH THE MEDIUMSHIP
: OF :
MRS. CORA L. V. RICHMOND.

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PREFACE.

In presenting the following lessons in book form, great care has been taken to preserve, as nearly as possible, the original context, and, in all cases, the original meaning.

The difference, however, between oral instruction and explanation and the written essay or treatise must be considered by the reader, as well as the more important fact that several years have elapsed since these lessons were given, and the public mind has become more familiar with the subjects related to Psychopathy, and the general subject of Spiritual Healing.

More than twenty years ago the basic principles stated in these lessons, as well as the figures, diagrams, names, etc., contained in the illustrations, were given by the present control through this medium, at first to circles of a few and afterward to larger companies, and finally to public audiences. Since that time many of the ideas, some of the illustrations, and the names of the divided psychic globule have appeared in print emanating from other sources. I do not state this from any pride of authorship or discovery, but that the present work may not be under the ban of plagiarism. As these terms and diagrams were used when the lessons herein published were first given, and again repeated at the time of their delivery in 1875, there can be no such charge made. Spirits do not dispute, however, that several human minds may receive similar ideas and even exact resemblances in statement without borrowing from each other.

A spirit author or teacher may use many media for conveying the same ideas to the world almost simultaneously.

The series of lessons herein contained cannot be said to be complete, nor that Psychopathy as a system is even fully outlined; but it was all that the class could then receive. Perhaps added lessons will be given, as the author finds there is need of them.

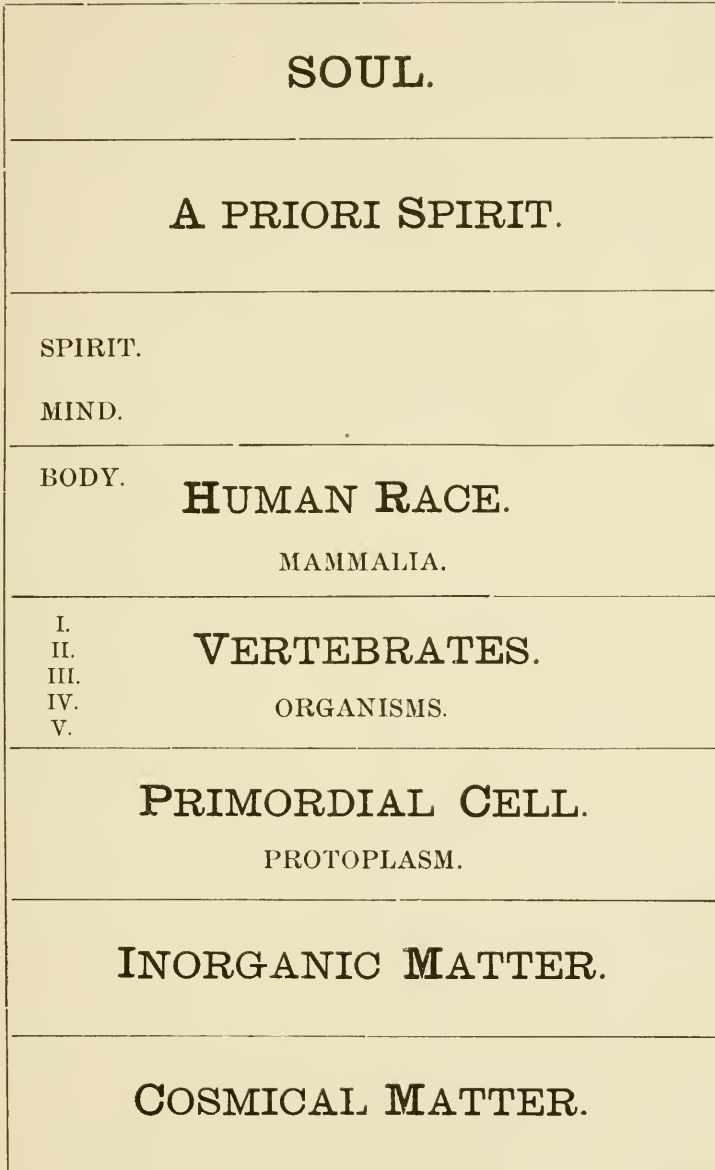
The diagrams and charts have been drawn by the spirit author, through the hand that is now controlled. While the explanations cannot be made as clearly in print as they were when charts were drawn and explained in the presence of the class, they will still serve to fasten the text of the lessons in the minds of those who study them.

Trusting that these lessons will prove suggestive, if not instructive, in the direction of Healing, and hoping that the reader will in no wise consider them as attempting to explain the Spiritual "*Gift of Healing*," which is a separate and distinct power from God through spirits who are disembodied, the author leaves them to the fair consideration of all who peruse them.

BENJAMIN RUSH,

THROUGH THE MEDIUMSHIP OF MRS. CORA L. V. RICHMOND.
ROGERS PARK, ILL., FEB. 26, 1890.

PLATE 1.



SOUL FORCE.

PSYCHIC ACTION.

NATURAL LAW.

ANIMAL KINGDOM.

See Lessons I. and II.

Lesson I.

PHYSICAL AND SPIRITUAL

BASIS OF LIFE.

LESSON I.

PHYSICAL AND SPIRITUAL BASIS OF LIFE.

LADIES AND GENTLEMEN:

The object of the present series of lessons is to supplement the so-called science of *materia medica*, with that which properly belongs to it, viz: the action of the spirit upon and through the human organism.

The spiritual, as well as the material nature of man, is a suitable subject of human study and contemplation; for in man the spiritual and the material blend.

If *materia medica* is of any value to humanity, it is valuable through a consideration of the entire nature of man, and if we study the entire nature, we must study the spiritual as well as the physical. No physician is competent to treat the diseases that affect humanity, who is not qualified to know and consider the influence of the spirit, as well as the effect of physical surroundings and conditions upon the human organism.

Psychology is the name given to that branch of human study which concerns the mutual action of human minds or spirits.

Psychopathy is the name I now give to that branch of therapeutics heretofore unrecognized in medical schools, which considers the influence of the spirit upon the body, and the treatment of the human body by the influence of spiritual forces embodied in the human organism.

It may be—indeed, it certainly is, at variance with the

established orders of medical schools, to suppose that any system teaching of the healing power of the human spirit can affect in any great degree the human race, yet I propose to teach such a system, and when this course of lessons shall have been completed, I expect you to perceive that more than one-half of the real realm of human existence has been denied or neglected by science, and that that portion exercises much the greater influence over the health of the human family, and that that portion of human nature is governed by laws as capable of being understood by perception and reason as are the laws that govern anatomy, physiology, or any portion of the science of medicine, by observation and experiment.

To-night, we have to consider, for the better purpose of carrying forward this series of lessons, "The Physical and Spiritual Basis of Life."

I am perfectly aware of the advances that modern science has made, in the direction of explaining the physical principles underlying the human organism. A century of time has added to the science of medicine valuable aids—advanced discoveries in anatomy, physiology and hygiene, together with an added comprehension of chemical science, as connected with the human system. Recent investigations of the most scientific character have not only discovered many of those subtle laws underlying the physiological structure, but also the influence upon the nervous system of subtle forces and influences that a century ago were unrecognized, and, indeed, unknown.

I give to modern science full credit for all of its investigations, so far as experiment shows, in this connection, and also in the more perfect knowledge of the links that have been established between the various orders of organic life. I give to modern science its full and entire

credit for a more complete analysis of the external organism of man; but of that organism when under the impulse and influence of the vitalizing action of the spirit—for a knowledge of man as he walks, breathes, moves, thinks, and is affected variously by surrounding influences, medical science offers no complete, nor even approximate knowledge, for modern science is contented with treating purely of the external phases or phenomena of life. I consider that a complete system of anthropology *includes* soul, spirit, mind and organism.

The physical basis of life, according to the most advanced systems, is found in protoplasm, a vacid, nitro-geneous substance, wherein the organic properties of life are supposed to be held in an inorganic state. Potential agencies, unrecognized and unorganized, are held in this general substance or principle. From this, modern science declares, the primordial cell is produced, which is the basis of organic life. It is taught in the most advanced systems of scientific thought, that this primordial cell constitutes the first basic indication of organic life, from which, by differentiation, all orders are evolved. Whether we trace organic life generically, from the primordial cell, or whether we trace it from matter in the cosmic state, acted upon by what is called the "unknowable," or what we are accustomed to consider the primal law of nature, or, in orthodox fashion, the Deity, it matters not for the purpose of these lessons.

From the primordial cell the organic germ is supposed to develop by differentiation, evolving the different orders of life in the animal kingdom.

Whether we are to suppose that all classes, orders, genera and species, as well as the basic five subdivisions, are the results of evolution from a primal germ of each

class, or from a primal germ of each order, or whether the whole of the generic orders, as well as the species, have been evolved from a single kind of basic germ cell, the history of evolution does not make clear; but it traces the various stages of unfoldment of the human race from the lower orders of *vertebrata* up to the mammalia; the highest of which is the human species. The crown and completion of the whole organic and animated race is developed from primal germ cells.

Whether from the organic germ, produced in the primordial cell, up to man, there is a graduated and continuous series of evolutionary steps, or whether from the organic germ, up to man, there are various distinct creative enactments, the modern system of thought, which gives this theory to the world, does not determine. Mr. Darwin does not affirm, but hints at, several periods of creation, but medical science, unaided by a complete system of anthropology, is entirely unqualified to decide. Indeed, the idea of several primal creative enactments, including the separate kingdoms of natural life, as well as the sub-kingdoms in the animal kingdom, seems to be a necessity. Nor does it matter, for the purpose of these lessons. It is certain, however, that the process of life organically in man is very much the same process as that of the organic life in the whole kingdom to which he is said to belong. For instance, every form of organic life requires first the primordial cell or basic germ for the development of the particular order or species, and from the first indication of the germ, up to the unfoldment of the entire organism, is a gradual accretion of atoms, properties and substances, that unfold sometimes in a continuous series of cells, sometimes in the development of the organism from one germ cell up to completion: so

because all substances have been previously organized in thousands of germ cells, they are better prepared to furnish the properties that sustain the physical nature of man.

Purely physical science declares, while naming no First Cause, and recognizing no general or universal Intelligence, that all this unfoldment, not only in the organic structure of the universe, but in the organic structure of man, is the result of "natural law," simply, or machinery set in motion by certain inherent and cumulative properties that, acting and reacting upon each other, have produced by their various differentiations all forms of life. Strictly physical science recognizes no spirit, save that which is within the atom—no life, save that which is within the germ, each added organism being an added function of combined and unified atoms, called into activity by forces surrounding the germ which in themselves also contain inherent life. Beyond, outside of, or connected with this life, science names no substance, force or intelligence as the cause of life, nor any which keeps the life in continued operation. Consequently, the human being, according to the standard of physiological science to-day, is merely an aggregation of atomic organic life, through cellular germs, which, by vibration, aggregation and segregation, accretion, germination and differentiation, have performed the various functions of organic life in all organisms beneath man, and finally have evolved the wonderful being that becomes the subject of scientific treatment to-day.

In referring to the various orders immediately preceding man, belonging to the vertebrates, it is contended that the general indications of organism—the anatomical structure, muscular system, the nervous system, etc.—

have corresponding action or operation in higher mammalia, next to man, with that found in the human organism; and that, having a corresponding action, there is a relationship between them, suggesting the mammalia as the prototypes of man; and that by experiment, by observing the action of certain principles and forces, upon the orders beneath man, science may determine by analogy their action upon man. This has led to the mistaken conclusion that experiments tried upon the anatomy of lower animals in their results may lead science to determine what would be the results of similar experiments tried upon human beings.

The recent experiments with electricity by Dr. Carpenter, in England, showing the action upon the vital organisms of animals (which subject will afterward be treated especially) is an illustration, wherein a conclusion is arrived at, without adequate foundation—simply by what is claimed as analogy; at least, that is the view I take of it. While it is true that the organic functions of life in different species of animal existence may relatively agree, it is not true that a standard can be adopted by any given experiment upon a lower order of existence for a higher, especially as all scientific research is based upon the mistake of supposing that the analogy extends from the lower to the higher orders of existence, instead of the reverse.

According to the opinion of your present speaker, the physical basis, as established and announced by science, is only approximately correct; and where physical science pauses, and confesses its inability to proceed farther, and where medical science is divided in the opinions of its leading minds, concerning the action and existence of spirit, there the true realm of the student of psychological science begins.

Physical science, in *materia medica*, does not take the student beyond the action of the nervous system. Anything more ethereal than this—more subtle or occult—has scarcely been admitted into medical study or practice. Electricity, quite recently, has been considered experimentally, and it is now possible for medical science to admit treatment with the galvanic battery into its system of therapeutics. But previous to a recent date this subject could not be considered in connection with medical science, and the laws governing the action of electricity upon the human system were unknown.

It, therefore, becomes necessary, in taking up this subject, to state that the basis of life which science gives, having as its foundation, first the protoplasmic substance, then the primordial cell and organic germ, and then the various stages of organic life, is correct as being one portion only of the basis of life, and that the study of man, based solely upon the origin of his physical form, meaning his organic genesis, and upon the observation of the functions in operation in his system from merely external symptoms and indications, is not a thorough study of man.

To place the healthful existence and remedial agencies of nature beyond this mere material technology, to have the subject of healing include the entire nature of man, to lead the student to observations and conclusions connected with the psychological department of man's being, and to tell what are the indications and rules, whereby one can study these, is the object of your present teacher.

The medical colleges and dispensaries afford ample opportunity for the study of man's physical organism under *post mortem* conditions. The hospitals of the land afford

ample opportunity for the student in all classes of clinical cases. The systems of therapeutics, as practiced by the physicians of the land, afford ample opportunity for the study of the application of medicines to the various diseases incident to human life. What is lacking in every department of the study and practice of medicine, is a knowledge of what transpires behind the indications; a consciousness of what *causes* certain similarities and resemblances, indications or symptoms that are not alike in their origin; the study of the individual man, as well as the *genus homo*; the study of cases individually, as well as of diseases generally; the study of man, instead of what afflicts man; and no science can be complete that does not offer to the student a possible knowledge of each individual instance that may arise, as well as of all general diseases that exist in the natural progress of human life.

The basis of our present line of teaching is that of the spiritual nature of man. The student naturally asks the question: "Is that nature the result of the organic process of existence, and therefore governed and moved by the laws that govern the organism, or is it a separate essence or entity existing *a priori*, coming in contact with the organism primarily, and acting upon it, as well as being governed by it, under reaction?"

If there is a system of forces primarily working in the universe, which science has failed to discover, and if, behind the primordial germ there is a spiritual power, and that spiritual power acts through a series of laws that culminate in the human organism, then science has thus far been deprived of the spirit of her possessions, and the human mind has had only the shell of life by which to judge of what life really must be.

Behind the anatomical and physiological structure, which is said to be man—behind the globules which form the vitalizing current, called the blood, behind the nervous forces that are almost impalpable, behind the action of the muscular system, and that of sensation, that are moved by separate sets of nerves, behind all that constitutes the physiology of man, is still the potent “something,” that in one instant makes the human being alive, active, in full possession of power, thought and vitality, and the next instant, by its withdrawal, leaves the body merely a mass of chemical compounds, to be disposed of by decay. To discover what that subtle “something” is that disease and death can seemingly overcome or compel to withdraw, and yet without which there is nothing in man that can be called life, is the object of psychologic investigations. To determine, if possible, why the vitalizing current that requires all nutriment for its support, and many elements to sustain it, is stopped suddenly by a single thought, ceases to perform any portion of its vitalizing life, and the human being, in full possession of every chemical property, of every physical requirement, of everything that science determines is necessary for man’s existence, still is not alive. To find this “something” is to find the spiritual basis of life, not the result of organic function, not the result of the gradual advancement from primordial germ through monad molecule, primordial germ and animalculæ, up through the intermediate orders of mammalia, until one arrives at that which is called man—not this, but, through a succession of spiritual degrees, each one having its own law of adaptation, and all under the primal soul-government, all controlled and guided by a plan as perfect as that which controls the development of the physical, we reach the spiritual origin

of life, and find there two seemingly opposite forces, mingled and united in man.

Man is, therefore, either the epitome of the physical universe, because of and for the expression of the spiritual, the macrocosm and microcosm, or he is nothing. He is either the point of contact between the inner and outer universe, both of which he illustrates, and the former of which is the more potent, or this whole structure, as the fabric of unfoldment, evolution, and various processes determined by science, is as fleeting as the ephemera which form one of the least of the connecting links in the great chain of existence.

The particular point of contact of the spirit with the organism, the particular nature and name of the vitalizing force, the particular method of action of that which makes up all that there is of man, and in a universal sense resembles all that there is of life anywhere, forms the theme for our study and investigation, and opens the way to the foundation of enlightenment in all health-giving directions, and in all that relates to the treatment of diseases that afflict humanity.

This basis of life is, in man—the spirit; in the universe—the Deity; is in man, the expression of the spirit in contact with matter; is in man the embodiment of whatever may be necessary from the spiritual kingdom, to meet that which the primordial cell unfolds in the material kingdom. The gradation is downward, instead of upward. From soul to humanity is a graduated scale of declension, not of ascension. From the angel to humanity are intermediate states that bind man to the spiritual forces of the universe, just as from man to the primal germ are intermediate physical links that bind his body to the physical universe. The scale descends from soul to man,

rises from the primal germ to man; and, by the same law, inversely, that man derives his physical sustenance from the material properties beneath him, so he derives his spiritual sustenance from the spiritual powers that are above him, and the result of the contact is human life. That point of contact is embodied or focalized human intelligence, and this is the point where Psychopathy begins.

That which makes the cheek grow pale with anger or fear, that which causes joy to suffuse the face with a glow of life, that which dispels a disease of years in one instant of happiness, that which momentarily gives strength to the arm of the dying man, when his life-tide is ebbing away, the power that, by sympathetic action, gives one part of the body consciousness of suffering in another part, and by sympathy produces similar symptoms in parts not affected by disease—those subtle and peculiar nervous conditions that underlie many forms of human suffering, and, except in cases of absolute physical or external violence, like accident or casualty, form the basis of human diseases—those insidious, undermining causes that, by inertia, produce inaction and decay of the body, and, by too great activity, wear out the body, all form subjects for Psychopathic consideration. In fact, all things that connect disease, healing and health with man, or that regard him in any other sense than an automaton or skeleton; anything that treats of human life beyond anatomy and physiology, belongs to this subject. The consciousness which gives to man the knowledge of pain, the power which, through the nerves, is conveyed to the cerebral portion of the organism, and is the very point in the cerebral region that connects the action of the spirit with the body, the very vitalizing center from which all

life and consciousness ensue—this center is the point of Psychopathic treatment.

The action of the spirit of man is no more complex, no more difficult of understanding, though more subtle in its various effects upon the human system, than a point of light, that radiates from a center to a great distance. Many rays form a large circle, and yet all the rays may be traced by each single and separate ray to the one central point of light.

The action of the spirit of man upon the organism is the focalization of consciousness through sensation. Without spirit, the organic structure is nothing; with it, the organic functions are suffused with all there is of life. The spirit need not necessarily *occupy* the human body; it need not necessarily have form and shape, in accordance with your ideas of form and shape; it need not necessarily be made or fashioned of substances of which science is aware, but is essence, the result of soul itself. The vital action of the spirit upon the organism is beyond any vibration of vital force or function of which you have knowledge, transcending those subtle vibrations that, under the name of electricity or magnetism, have in some degree supplemented, and sometimes supplanted, the medical science of to-day.

Spirit is the basis of the physical, as well as the spiritual force, in the organism—forms the foundation of the life-principle in the sentient, as well as the mental and spiritual nature, makes up the vitalizing essence of every globule of the blood and every vibration of the nervous system, communicates instantly to every part of the system.

Spirit is not dependent, *a priori*, upon organic processes for any form of being or expression, but shapes for

itself that form of being and expression by which it is connected with the organic life of the body. It is from the vast uncreated portion of the universe, presenting vibrations of life opposite to those from which protoplasm derives its function in the material realm, blending the properties of matter with the forces of the soul, from the opposite realm of existence links the physical, organic matter with the soul, in its expression in the human form. Spirit is, without requiring, as spirit, any organic life or power whatever, the stimulus and potential force of all organic life in man; without being dependent upon the organic senses or functions of man, it stimulates and pervades the organic functions and processes for the purposes of human life.

Beyond the relation of the spirit to vital life, is the realm of religious teaching; outside of the human organism is the realm of spiritual existence, *a priori*. I affirm, however, that in the power called the spirit or soul-force of the state which is represented in man, is his individuality, and that individual entity has an independent conscious existence, aside from the physical body; and that it stimulates that body to the performance of those functions that seem independent of it, as well as those which make up the realm of human thought, imagination, philosophy, art, science and religion; and may make the organism subservient to long years of privation and suffering, to long years of zealous performance of a single line of duty, to long years of service in some special direction, wherein the body can be educated to the performance of any duty, however difficult—I claim that that power is the power to reach in the control of human diseases, is the power that lies behind the human organism; the preservative force, to prevent its too rapid disintegration.

That power is responsible, if the human system is worn out too rapidly; that power is responsible if the human system is a lump of inertia. I claim that to promote the activity of the spirit over the organism in one direction, and suppress it in another, *i. e.*, to harmoniously adjust it, is the entire meaning of all true medical science; and, as food supplies the deterioration incident upon the performance of the daily functions of physical life, so must the spirit supply the deterioration incident upon the performance of the psychical functions of life in connection with the finer forces of the human body; and if we would have the nervous system kept in order, and the various circulating fluids of the body perform their regular functions, if the secretions, in their various ways, are to answer the purposes intended, we must apply to the primal source of government of the body; and that primal source, including even the mere mechanical action, is the spirit of man.

Even from analogy this power of the spirit can be clearly shown. If medical science has but dared to venture one degree beyond its babyhood—if outside of and beyond the actual experiments of anatomy, physiology and therapeutics, there have been any students of medical science bold and daring enough to reason by merest analogy, as is the case in other sciences; if the exact schools of medical science had not been limited and narrowed down to the mere system of material observation; if all independent thinkers had not been ostracised and driven from the pale of the established schools of medical science, and often, being driven from the pale, in turn sought to establish schools as narrow-minded as their predecessors—if into the body of this science there had been admitted the mind-pervading modern thought and investigation, the very analogy whereby it is reasoned out that

certain functions of life are the outgrowth of certain other functions, it would have been discovered that the power impelling the body to all activity, the force to be acted upon in all cases of human suffering, is that which knows that the body can suffer. The body is a simple mechanism. This table has no consciousness of pain. Take away that which can know of suffering, and the scalpel of the surgeon causes no pain. If we act, therefore, upon that which can cognate suffering, and conquer suffering, instead of upon the external, we arrive at the foundation of life. If we build our house of knowledge from within, we do what nature does when she unfolds the germs of life from within; although the nutriment and sustenance may be derived from external sources, the germ itself must be the vitalizing source of every organism, as the spirit vitalizes the germ.

If we take the spiritual basis as adequate for the removal of most forms of human pain, as it is the source of all human joy, if we make the spirit responsible for those physical affections that are of slow growth, and the result of constant neglect or carelessness, and if, within the pale of that which is called accident, alone, we make the outward universe responsible, and treat the body outwardly, as when surgery is required, remembering that even in these cases it is the spirit of the individual that cognates suffering, and must assist recovery; if the science of surgery, now limited to the purely material treatment, shall be forced to include psychological aids, and the science of medicine shall be made to include treatment by spiritual processes, and the discovery of diseases by spiritual insight, perceiving those causes that underlie all disease, and those remedies that arrive most directly at results, we shall then have the proper basis for our healing.

I claim that the spirit is the basis of life and health, as it is the basis of the knowledge of suffering. I claim that one robs the spirit by neglecting the body, thus depriving the spirit of the instrument required for the proper expression of life. I claim that in all treatment of suffering we are bound to consider the individual spiritual state, as we are the individual physical state; and that whatever is the underlying cause of the merely physical symptoms, such cases may be aggravated or caused by some mental or spiritual state that it is the business of the physician to understand. I contend that a knowledge of the spiritual basis of life is the more important, as it is more subtle: that the laws connected with the action of the spiritual forces prove them to be more rapid, and therefore more efficacious, and that any action upon the spiritual nature of man is, therefore, the more effectual, even in reaching the physical body. I affirm that this spiritual nature, permeating the entire human organism, is centered or focalized at the point where vitality centers, as will be shown, and that that focalized action is the direct connecting link between the spirit of man and the external universe; and if that point of connection is kept in perfect order of harmonious activity, the vitalizing functions will go on in every part of the body, just as in a telegraph office,—if the one juncture is effected whereby the current is kept in active vibration the whole system of wires performs its functions. If that single juncture is interrupted, or if the point of generating the electric force is disturbed, the whole system of telegraphy is consequently interrupted. The connection of the spirit and the body of man is as a system of telegraphy. The spirit animates and pervades the body at the points of focalization and distributes the force at the points of

vitalization. Interrupt that focalization and the source of vitality is immediately taken from the body. Interrupt it at any one of the nerve centers and the vitality is taken from the portion of the body related to that nerve center. By this subtle system the spirit animates and quickens or fails to animate and quicken every globule, fiber, muscle, and nerve of the body, every portion of the entire organism.

I hope to show before this course of lessons is completed the exact manner in which the spirit acts upon every portion of the human system by this most subtle primal connection between the body and the spirit, through the nerves and vitalizing forces. I intend to name the force which connects the nervous system with the spirit and show that without that the body and soul would have no connection, and show how that vitalizing force, or agency, forms the solvent whereby the entire organism of man, from the mere gross elements and chemical compounds to the nerve aura and beyond, is made obedient and subservient to the spirit. I hope to show that the circulation of the blood, the pulsations which indicate a simultaneous action in every part of the human system, the nerve sensations which are without time in the vibratory performance of their functions, are the result of the Psychic presence, the life principle, in its action in every part of the body. I hope to show that the endosmose and exosmose action of the various forces of the system is really the spiritual breath vitalizing the entire structure, and that at any point in which you may touch the human body, if that connection be not broken, or weakened, you touch the Psychic action of the spirit. I intend to show that this connection may be kept perfect, or is made imperfect by the condition of

the action of the spirit through the Super-Nervous System, and that this system constitutes the only connection between the spirit of man and the physical organism whereby disease may be removed, modified, or prevented. And I expect to show this by just such methods of perception and reasoning, and analogy, as the human mind employs in its researches after truth in any direction. The connection of the soul with the spirit and the spirit with the existence of the body; the existence of a spiritual as well as of a material system of laws; and the elucidation of that system, which declares (and may do so truthfully) that beyond the mere physical or external indications there is an underlying principle, a force and power, that also has its methods of government which we are bound to consider; these are the points I hope to show.

One does not place one's feet willingly against the thorn, nor does the wise man willingly go out into the storm; but, understanding what his body will require he protects himself against the storm, and against the piercing thorn; and so if the spirit be armed, if we have the knowledge that lies behind the vestibule of the temple, if we understand that there are forces at war with the organism that are unseen, as well as those that are seen, if we comprehend that the dangers to human life and health are not all tangible or visible, if we realize that the invisible ones may be more disastrous because more subtle than the visible, if we comprehend that under this system all forces and laws are as amenable to human modification or to human avoidance as exposure to the weather, or as active poisons are, if we realize this, we shall then understand that the treatment includes not only the visible and palpable, but more fully the invi-

ble yet equally palpable; and the knowledge of these things must bring the comprehension and power to avoid them.

I do not say that this knowledge will at once dawn upon the individual or the world. I do not say that it will at once afford the solution necessary for the abrogation of human suffering, for the moral side of pain must be considered. The growth of spiritual knowledge must, necessarily, be gradual, and the more subtle that knowledge is the more difficult of statement in any formula that can appeal to the intellect; but if it can be known that winds and tides, currents of air and electricity, have certain effects upon the atmosphere, and consequently upon human life, if it can be known that certain diseases passing in the form of animalculæ or microbes through the atmosphere affect at certain conditions of contact vast numbers of human beings, if it can be known that miasmatic influences may be stayed and arrested by corrective sanitary measures and by antidotes in nature, if it can be known that so invisible a thing as the air may be impregnated with these microbes that destroy human life by contact with the surfaces of the body and by inhalation, if all these things are subjects of legitimate investigation, then those other agents, that being more subtle are therefore more important, being more rapid in their action, are therefore more deadly, may also be the legitimate subjects of investigation; indeed it is the business of the human mind to understand them, especially of that portion of the human mind that claims to discover the enemies of vitality, and of human life, and to arrest the progress of human disease.

Sorrow, anger, joy, grief, crime, all forms of enjoyment or obliquity, are included in the various themes

that belong to this investigation. All mental states in their subtle relations to and power over the organism, all organic predispositions, as they affect the vitalizing elements of life, must be carefully considered.

Consumption in its various forms; scrofula in its many phases; those subtle organic diseases that affect nearly all of humanity, traced also beyond the organic cause to some mental defect or lack of action of the spirit and made amenable to the corrective agency of a proper system of thought, may become at last the subjects of human control by mere power of spiritual consciousness.

It is stated, and I believe it to be true, that the material laboratory of nature affords a panacea for every physical ill; that there is in the great pharmacy of nature a specific for every form of physical disease, an antidote for every poison. I believe this. I not only believe there is a specific for every general form of disease, but for every particular phase of that disease, in individuals. I not only believe that there is a panacea in nature's laboratory that is discernible by chemical science, but a panacea unsolvable by chemistry for such difficulties and diseases as are affected by the action or inaction of the spirit on the body and its surroundings.

I not only believe that nature affords in her grosser compounds all elements that are necessary for the physical preservation of human life during its organic term of years, and all specifics for the curing of diseases, but that she holds in her finer combinations finer solutions of all those specifics that *materia medica* has sought and obtained in the grosser form; and that in these finer compounds and higher solutions the remedy is the more efficacious.

I am not speaking now of homeopathy; I am not speak-

ing of any system of medical treatment known, nor of spirit; but I am speaking of the physical and mental atmosphere, of the surroundings of human beings—of the human aura.

I believe that disease assumes no form that the specifics placed within the reach of man, physically and spiritually, are not competent to arrest, and finally to destroy.

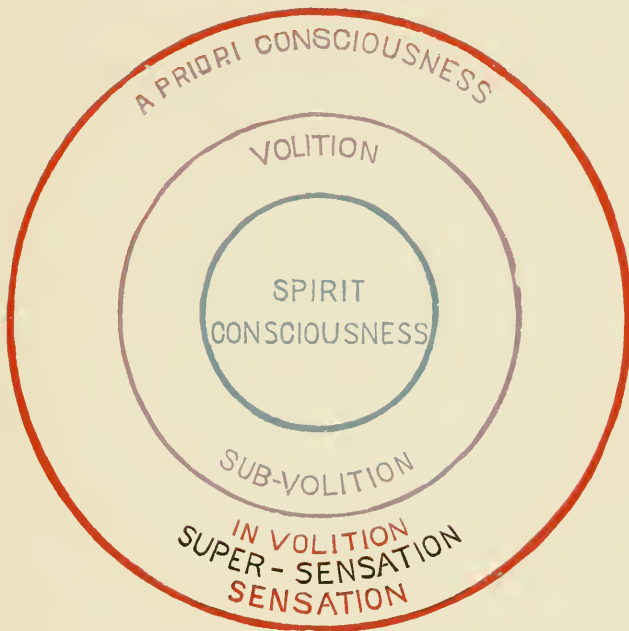
Believing this, and laying the basis of all life in a realm broader and deeper than that which science has heretofore recognized, I invite your attention, with this two-fold basis, to the system of treatment that I shall describe hereafter, and to the methods of its application, not only in connection with the systems now in vogue, but also as related to that future knowledge that shall be unfolded when the spirit of man shall pervade the body of science, when the spirit of man shall inhabit and control that form of which his knowledge is now merely material and technical, and when, with larger sympathies and added growth of power, the physician shall understand that it is his business to know not only the state of the physical vitality and chemical ingredients necessary for the sustenance of the life of the patient, but also the spiritual and mental states that affect everything that he can do; when he shall consider that it is his business to apply the remedy at the point of difficulty, whether that point be the fracture of a bone or some subtle spiritual cause that undermines the vitality and constitution, leaving the human body a wreck.

Two-fold, as life is everywhere, it is the sublime destiny of man, by grasping the very foundations of the universe, to make clear the gradual stages and steps of life—the pathway to his own organic existence, and the gradual stages of spiritual descent—the pathway from

eternity to his spiritual consciousness, and by knowledge of these two forces unite the material with the spiritual universe, and make the human organism, with its matchless mechanism, the instrument through which angelic powers are expressed in the completeness and fullness of perfect life on earth. This, in substance, is the meaning of what I would say.

I have to thank you for your kind attention, and to say that I hope with the added lessons to afford any explanations that may have remained obscure in this, which of course, forms but the outline or introduction of what I hope to teach.

PLATE 2.



ORGANISM.

See Lessons II, VII and VIII.

Lesson II.

THE INFLUENCE OF THE SPIRIT

OVER THE

Organic Functions of the Body.

LESSON II.

THE INFLUENCE OF THE SPIRIT OVER THE ORGANIC FUNCTIONS OF THE BODY.

LADIES AND GENTLEMEN OF THE CLASS:

As there are a number of persons present who were not here during the first lesson, and as a brief resume might not be objectionable to those who were present, your speaker will occupy a few minutes only in outlining the principal features of that lesson.

The Physical and Spiritual Basis of Life was the subject of the previous lesson.

Protoplasm, according to modern science, forms the basis of physical life in its preorganic state, holding in solution, as the basic element of all existence, the possibilities of the future organic development.

Along the line on which the mind must trace the physical genesis we have the atom, the inorganic mass; later still, the protoplasmic base, then the germ cell, then the five basic subdivisions in the animal kingdom, their various orders or species up to the vertebrae and mammalia. In the different stages of existence, as studied in the theory of evolution, there are various intervals that are not filled by scientific definition, but which science, from analogy, presumes may be filled, the basis of the theory being correct. We do not dispute this basis as far as it goes. It clearly comprehends the most external portion of the process of creation and answers for a theory ex-

plaining man's physical existence. While, according to the various theories of science, it is not clearly established that man, *as man*, has been evolved from the orders beneath him, or that in the resemblances existing between the various generic orders of animal life there is sufficient to show that the theory of an uninterrupted line of evolution has been established, still evolution must be approximately true, and that degree of truth which it contains we are willing to accept. On the other hand, many of those who adopt the theory of evolution are also obliged to resort to a Creative process, indicating certain great epochs in which the *creative* power in the universe was distinctly active. Whether the creation was of generic orders, or of all distinctive types, or whether only of classes—whether the “primordial germ” refers to the basic germ of all generic life or only to certain stages of generic life—science has not determined. Undoubtedly there are periods when the action is neither spontaneously germinal nor generic, and when the Creative force in the universe imparts a new function to matter, and undoubtedly this is the specific meaning of the word *Creation*. But all generic life, as defined in the previous lesson, must proceed from the germinal cell, after the Creative process has called it into being. This cell contains, either in the origin of species, or in the origin of a class of species, the essential elements and properties of a type or order, and when the types of life become clearly defined and separated, as in the higher mammalia and in all distinct orders of life beneath man, such as the different absolute types in the vegetable and animal kingdoms, then there is no organic life ever known without the generic germ of that life, and no successful process of evolving new types or generic

interblending of the types already in existence has ever been known to take place within the accepted records of human or geologic history, all such evolutions, if there were such, having antedated the periods within present scientific knowledge.

As a very complex being, however, man represents qualities not explained in his physical antecedents. Organic life beneath man seems to be clearly defined in its properties and functions; and each order in the animal kingdom presents in the first stages of its generic existence the qualities that are visible in the last stages of its existence. Whatever degree of intelligence may permeate any genus, order or type of the animal kingdom, that intelligence is a part of the organism. Whatever may be the primal source of the intelligence in man, he represents a wider range of powers—faculties that act more variously upon the system, and such evidences of *a priori* spirit and of its contact with matter by another series of laws than those that are organic—that a new system of thought, even an attempt at science, must be devised to explain certain classes of phenomena occurring in connection with human beings—a new “science” pertaining to the action on the physical organism of the inner nature of man, recognized under the general name of “psychological science,” psychology being simply that which pertains to the action of the spirit or soul of man in connection with the human organism.

The science of true therapeutics properly includes all that pertains to man’s physical nature—the diseases and remedies therefor; and whatever science may have observed, in the anatomical formation or in the physiological functions, yet medical science falls short of any analysis of the subtle action of the mind or of the contact

of spirit with the involuntary or voluntary functions of the body, and can in no manner explain them.

In the basis laid down in the first lesson it was declared that another force, aside from organic law, intervenes, another series of laws is in operation; and that anthropology is not complete, either as a science of man as a being, or in the analysis of that being, without including that series of laws that precedes and dominates the physical laws.

It is to the recognition of that series of laws that we invite your attention, which we may denominate the spiritual, having their origin in the soul. The spiritual by inverse stages descends to man, as the physical genesis by a process of progression ascends to man. It being admitted to be true that man is the epitome of the physical life beneath him, it is also true that man represents in the only possible combination with matter the spirit that is within him; and it is by a series of stages, not of progression, but a sort of retrogression that the spirit of man meets and is related to the physical organism. This series of laws represents the spiritual basis of the nature of man.

What the spirit loses or what it gains by contact with the body is, of course, for the religious teacher to endeavor to explain; but the point of contact with and the power that the spirit has over the physical organism is in the direct line of and has absolute connection with the knowledge of man's life and health on earth. To ascertain all that relates to life, not only a knowledge of chemical science, not only a knowledge of occult forces like electricity and magnetism, are necessary as solving the problems, but also a knowledge of psychology, which pertains to the action of the soul of man, as con-

nected with the human being. To penetrate into this psychological realm is the object of this series of lessons.

You will understand that the scientific illustrations and statements we have made or may refer to only represent the results of the investigations accepted by science concerning man's physical nature; without in any way discussing or endorsing them, we only use them as outlines in connection with the system that we expect in a measure to prove to your understanding during this present course of lessons.

The point of contact of man's spiritual nature with the body and the Influence of the Spirit over the Inorganic Functions of the Body is the subject of this evening's address.

You will please note that the word "organic" here is used not with reference to its scientific application—nor does it mean man's voluntary action, but it includes all that series of functions that are supposed to be involuntary. You will also note that *involution* is used to designate the action of the spirit through organic law upon the physical form. How far the spirit controls this organic law, directs its action, and becomes master of the functions of life while animating the body to the degree of directing, controlling, or stopping the organic functions, are among the questions to be answered.

The thesis is that the spirit of man overshadows the formation of the body; that the spirit pervades the external form; that, overshadowing the formation of the external body, the spiritual functions are formed in accordance with spiritual laws; and the organic functions are formed with reference to organic laws, and that where the physical germ first has its origin, there the action of the spirit by involution commences, involution

being an action exercised through or delegated to organic or generic processes.

The physical form in gestation is not yet in a condition to be under the control of the volition of the spirit, the control being psychological through the organic functions of the maternal form; thus protected the ante-natal process is that the unfolding form derives nourishment from the organic functions of the maternal organism. The embryo of the future man sustains the same relation to the spirit as do unfinished garments which he is to wear, or the house which he is to inhabit, sustain to the man while he is watching and controlling the progress of their formation, or while some one is under his supervision, fashioning them for him.

The organic beginnings of life are no more the result of accident or the absence of intelligent guidance than are the voluntary functions which man performs after the organism attains full maturity. Organic processes being already provided, the spirit acts in accordance with those laws, and does nothing by volition which can be done by the involuntary action of natural law. In the upbuilding or growth of the organic life, in the process of the formation of the germ and its development the action is, however, not entirely independent of the volition of the spirit; but the *a priori* wish for the expression causes, primarily, a voluntary impetus toward the involuntary action through organism, and from the Intelligence of Creation a primal impetus has been given to all substances to readily respond to the wish of the spirit by germination and development. When the time arrives for the human being to appear the forces that exist in the parental forms, aided by the co-operation of all the life-giving properties in the atmosphere around and in the

nourishment that afterwards is required, are shaped to that end; not only by involution and the process of natural law, but also by the co-operation of voluntary spiritual powers. The child in embryo is, therefore, the embodiment of the *a priori* action of the spirit through involuntary processes, and when that child begins first to be aware of, or control the exercise of any physical or mental function, the voluntary process is said to begin its operation.

Involution is centered or focalized in the posterior portion of the brain, and constitutes that the center of action which is purely physical, the subcenters being the other nerve centers. Involution being the result of the contact of spirit with matter is a focalization of force which when once commenced never leaves the organism until death, but extends its power through the nervous system, through the organic processes, such as the formation and circulation of the blood, through the reception and distribution of nourishment, until at last the body becomes the fitting vital mechanism for the voluntary action of the spirit.

All the time that its vital instrument is being prepared the spiritual *ego* abides in the *a priori*, or superconscious state, overshadowing the maternal parent and shaping the form to express the future character. The theory has been advanced by those thinkers who are trying to solve the moral problems of life that the character of the child and man are determined by *maternal impulses* during gestation in a large degree; that the paternal impulses are implanted in the germ—that whatever affects the mother, through the mother psychologically affects the child. It is true that physical characteristics and family traits are transmitted in this manner; and that many

modifications may occur by impressions upon the vital life and involuntary action of the mother, and then upon the child. The merely *organic germ* does not contain all that there will be of the child. If the maternal impulse is agitated in any special way during the period of gestation, it is often because of the spirit that is to animate the child—not the reverse; and this spirit, aware outside of the organism, but not yet capable of making itself aware within that organism, prepares through the mother by the involuntary action upon the organism that which shall afterward be the voluntary action.

You will understand that for the time being the mother becomes the future man or woman; because brooded over by the spirit that is to animate the form; that for the time being the nature of the mother is changed to be the prophecy of the future man or woman, and that no vitalizing element could pass from the mother's form to that of the child without this overshadowing spirit, which constitutes the future man or woman. This, understand us, is *our* thesis. The proofs of this are many. By careful observation and watchfulness you will discover that natures differing essentially proceed from the same organic family; that thoughts, capabilities, and physical characteristics existing in different members of a family are not uniformly of a family likeness; that quite the reverse is most frequently the case, and that where a strong family likeness is transmitted it is the result of a superabundant psychology or vitality upon the part of the existing parents physically which in no way impedes the expression of the individuality that is behind the spirit, but in some manner modifies it; that, in other words, for every human being that is expressed in outward life there has been a preceding spiritual existence handed down from

a soul entity through the various stages of spiritual life and impersonated for a particular expression at the point of contact with matter; that above this point of contact are stages of spiritual descending life as below these have been stages of physical ascending life; and that when the organism is in order, when the vitalizing functions are clearly established (or imperfectly, as the case may be,) whenever the physical nature, and all that the spiritual nature can involuntarily express are in order, the spirit takes possession of the voluntary functions of the physical body. But this is gradual, it does not fully come, even at birth. The spirit never has full possession of the body until the full maturity of the physical and mental powers; indeed all growth, whether of the physical or mental functions during the entire earthly existence, must continue to be the result of the action of the spirit upon the separate organs and faculties until the entire nature possible in the one organism, with its perfections or its defects is expressed.

The organic processes of life, as indicated by natural science, are three: germination, gestation, and birth. The organic process is then complete, and the organism must receive *growth* through organic unfoldment and perfection of powers, not through any added powers. The growth of each organic function after birth is rapid or slow, defective or perfect, according to the impetus given in the original vitalization of the body, this impetus always pertaining to the psycho-vital grasp or power which the spirit has upon the body. With some organisms this power or force is weak; with others it is strong and superabundant. In some the spirit overcomes the clayey tenement through super-vital force (i. e. spiritual) in others the spirit is scarcely perceptible except through

the abundance of vital life; but in all cases the hold which individual spirit has upon its organism is caused by the *a priori* or pre-natal impetus at the center of vitality. That center, as we have said, is in the posterior brain, the sub-centers being at the nerve centers. These centers are the physical indicators of all involuntary or organic action; but the anterior brain holds the focalization of the process of volition, all such functions as are required when the organism is fully prepared for the spirit voluntarily to act upon.

During the progress of the germination, gestation, birth, and even the unfoldment of the *physical form* the spirit, necessarily, undergoes a period of waiting. Science has declared that the spirit or mind in the young child is not unfolded. This is shown to be a mistake, by the fact that the child imagines himself or herself an adult, always thinks with the thoughts of older people or imagines that he or she can—always is impatient for the period of growth that will give encouragement and countenance to thoughts that are not encouraged and countenanced because of childhood; always feels that there will be no added power of mind given when manhood or womanhood is attained, but only added authority. The feebleness and paucity of the intellects of some individuals of mature years compared with the intelligence of some children proves that physical growth in a particular organism has nothing to do with the brilliance or manifestation of intellectual or spiritual power, nor with its capacity of controlling and directing the vital organism after having been installed in its possession. The children of immature years are spiritually, and more often mentally, no more children than those of maturer years. It is not a question of organic growth beyond the me-

chanical manifestations through the body, but of spiritual growth; and because the body attains to full maturity it is no evidence that one should look for the expression of great wisdom or of spiritual power. If one does so, one will invariably be disappointed; one must expect an expression of spiritual power in proportion to the unfoldment of the spirit, for its expression is often clouded.

The organic or vital functions are kept in proper order not only from the action and reaction of vitalizing substances through organic and involuntary processes, but by the power which the spirit has over those substances, evidently a power independent of any knowledge derived through the physical organism in its possession. Therefore the thesis is, that every organic function or involuntary action of the physical body is controlled by the spirit *a priori* as the manifestations of intelligence or volition are controlled by the spirit *a posteriori*, that the reason these organic functions are involuntary is because the spirit antecedent to the physical birth and during the process of physical unfoldment of the embryo to maturity, has become accustomed to govern and direct these, and the spirit controls the organism by the involuntary process, as the master plays upon the instrument without mechanical volition, after the fingers are skilled to mechanical facility; you may walk involuntarily yet voluntarily can stop yourself, and voluntarily can walk again. The action of the heart, the seat of the distribution of the vital fluid of life, is controlled and directed by the functions of the nervous system, generated in the posterior portion of the brain, upon which the spirit during gestation has had ample time to exercise its powers, and become accustomed to control; and having become accustomed, the action is involuntary, as it is termed, merely

because it is an accustomed control; in like manner the creation, vitalization and circulation of the blood, and the vitalizing properties of the organism are held in their proper course, the nutritive system, in its acceptance and distribution of nourishment throughout the entire body is governed, and the entire organic process kept up by the degree of unanimity and perfection with which the spirit holds the vitalizing center. Yet if for an instant of time the involution of the spirit is so diverted from the accustomed channel by any nervous shock, any unusual emotional agitation like grief, any tension of the physical system that is not usual, anything that is out of the accustomed channel, then the harmony ceases, because the spirit, accustomed only to the exercise of a certain kind of control, is not disciplined to govern the functions of the body and of the brain while they are in unaccustomed states, therefore the lack of vital hold upon life is often because of this temporary withdrawal of the action of the spirit from the control of one or all of the vital centers. Remember, the center of the involuntary action is in the posterior brain, and all nerve centers are the foci, of which the radiations are through the nerve aura and vitalizing channels, through which the spirit communicates, instantaneously, its life force to every portion of the body.

By reference to plates 5 and 6, the base of the brain will be seen to represent the vital apex or nerve center, through which is expressed the involuntary or organic process. The spirit, *a priori*, acts through the brain and through the organic functions of the material form, and finally through the organic functions of the body, after that is developed into outward life. This force is established by radiation to every part of the body, and forms a vital

connection from all nerve centers. Now, if there is more activity or tension to one portion of the body than another, the vital forces that should go to one portion accumulate in another, and consequently the one is impoverished and the other is overcrowded; one portion of the system becomes inactive and the other is deranged from an undue action; and this is always the result of a lack of spiritual harmony, as well as of merely physical or organic causes. The continued action of the spirit through this vitalizing process must determine the vitality of any portion of the body.

The particular organic name to be applied to the force through which the spirit acts in vitalizing the body is the vital-nervous or nerve force, generated in the nervous system. This nerve force is primarily generated at the ganglionic centers, which are the focal centers from which this nerve force is distributed throughout the physical system; every nerve center is a generator, the spirit maintaining, through the nerve cells, the connection with the vitalizing force of the body.

The spirit does not inhabit the body as one would a dwelling, but acts upon it through the generation and distribution of the vitalizing force; as a telegraph operator, having arranged his apparatus and system of wires and connections, does not need to be at every point personally, but only at the central point; so the spirit, having centered its powers in the portions of the human organism that the ganglia or nerve centers represent, the vital aura can from those points radiate its force, including the electric and magnetic vibrations, to every portion of the organism.

The most subtle force recognized by science, until recently, in aiding the organic processes, is electricity, its vi-

brations being generated in the action between the nerve aura and the circulation of the blood system. Electricity, in any of its various vibrations, is less palpable in the human system than in the atmosphere and many other substances, but nevertheless it constitutes one of the principal vitalizing agencies now recognized by science next to the purely physical or chemical forces. Beyond electricity, and still more subtle, is the vital or human magnetism, a series of vibrations and emanations which pertain to the attraction between the vital elements of the body and other vital elements that may surround it. Then the psychological realm is entered; this communicates directly with the nerve force, and constitutes the basis for the generation of the external motor power for the action of that nerve force or aura. More subtle than the nerve force is the force that unites the action of the above-named forces with the nerve aura generated in the ganglia. As said before, the aura or nerve force is one of the means for the conveyance of electricity, magnetism and all super-organic or vibratory forces.

Under the general term of psychic force, we refer directly to the entire method of the action of the spirit upon the material organism through the nerve aura. Next to this realm of psychic force, which includes the *psychic globule*, must, of course, be spirit. Spirit has no organic, therefore no dynamic properties, is not separated, has no molecular action, is not governed by laws that pertain to matter, but is in itself the primal causation of all the life that is manifested in the form of intelligence, thought or mind in man—is, in fact, spirit.

The psychic force acts specifically in the generation and distribution of the psychic globules, determining their points of contact with vital centers of the physical organ-

ism, particularly in the nerve aura and at the nerve centers, and the various branches of the nervous system. This globule is formed of, and may be divided into two portions—one shaped like a magnet, the other may be represented in the form of a triangular point. (See plate 3.) Whenever that magnet, which is the result of the contact of psychic with nerve force, and this point, which is the result of the psychic vibration, do not meet, there is no vital force generated. As the corpuscles of the blood are sustained on the one hand by the nutritive system, and absorb these, the outer or white portion being only that which shelters and derives nutriment for the red or vitalizing portion, so this magnetic particle without the psychic point or inner portion is without vitality, and passes through and along the nervous system, as a mere fragment or shell, impeding the vital circulation. As the blood becomes impoverished when there ceases to be a sufficient amount of the vitalizing element, so the nervous system becomes impoverished when the psychic force is not able to generate and establish the union of the magnetic sheath with vitalizing point.

The point where these globules impart their vitality and have their contact with the nerve aura is at the nerve centers and along the line of nerve radiations; the outermost sheath or magnet approaching from one direction, and the psychic point or innermost particle of these vital globules from an opposite direction. Nerve diseases, all lack of vitality, and even those diseases that are traceable to direct organic difficulty—everything that pertains to the general prostration and dissolution of the body, is where these particles are not generated and distributed to the nervous system, or when they are not vitalized, and accumulate along the lines of the nervous system, if we

may use that term: in other words, accumulate without uniting and distributing the vitalizing properties. The nervous system then becomes clogged with the debris that accumulates in the nerve aura without the vitalizing power to cause classification.

We give the shape of the globules not only as illustrative, but as actual. A magnetic sheath is always the same shape, whether found in connection with mineral substances or in the more subtle elements of nerve force; the relation between the magnetic poles and the psychic point and the contact between psychic globules and the vitalized system will be treated of hereafter. I now pass to another theme.

Whenever the human mind becomes aware that any portion of the physical functions are defective, the action of the mind upon that particular organ either produces additional difficulty or remedies it. Whenever there is an impediment in the circulation of the nervous forces in any given portion of the body, because of the psychic globules having been withdrawn, or because they have not been distributed, or because action in some other direction is too intense, then the vitalizing powers of these psychic globules must cease, and hence the accumulation to which we refer; whenever this vitalizing process ceases the mind becomes aware that there is an increase of the difficulty, and the effect of that knowledge is just in proportion to the volition of the spirit and its action upon the body. If the spirit is weak in its control of the organism through the power of generating the life-giving globule, which has been illustrated, then the nervous functions will continue to grow weaker. If the spirit is more active in generating than in distributing and discharging them, then the nervous force will continue to grow stronger, sometimes too

strong for life and health; and always before any disease makes its appearance or shows any outward symptoms, the generation of the psychic globule, the actual point of contact between the spirit and the body is defective, and the disease must have passed through all the various stages between the psychic globule and the blood, before it even reaches the blood, viz.: the psychic globule, psychic force, nerve force, magnetism, electricity, vital force, *then* the corpuscles of the blood. These are the intermediate stages, and the source of disease must be found in the source of vitality; therefore when disease becomes the subject of treatment by *materia medica*, it has already permeated all the vitalizing agents of the body, and only manifests itself at the stage which is most external, and there it must be reached by medical science, in the most external way. When it seizes hold of the nervous and vital functions of the system, it then is immediately communicated with the organic functions of the body; and then is supposed to be amenable to treatment; but, as illustrated a moment ago, it has been silently working its way through the inner forces of the organism, the subtle life-giving forces, until at last it becomes manifest in that which, being externally more palpable, is more nearly allied to external treatment; there medical science begins its work.

One degree beyond *materia medica* is reached in treatment by electricity and magnetism; these have been variously employed; electricity to stimulate the functions of life by stimulating or setting in motion, artificially, the nervous particles, that they might resume their functions, just as breath is frequently restored by the artificial inflation of the lungs with atmosphere, and the simulation of the process of breathing; just as the heart, having ceased

its pulsation, may be quickened by various ways, by warmth of another human form, by artificial application of heat, and by artificial stimulus in various ways; but between the usual action, which is not upon the electric or magnetic forces, but upon the blood itself; and the psychic defect which must be the lack of psychic action, there have been no intermediate stages of treatment accepted by science; and that process of treatment which is adopted in the world as nearest allied to it (the magnetic) still fails to include the other stages, and therefore is defective. In the special lesson set apart for this phase of the subject, we shall treat of this further.

It is necessary for you to bear in mind these various stages, as they will be frequently referred to in the lessons that are to follow, when we come to consider the application of this system of healing which grows out of a knowledge of the stages of life beyond those which science has recognized. The nerve force generally comes before electricity and magnetism in the usual scientific analysis; but we cannot place it there, as electricity and magnetism are only vitalizing vibrations that keep the nerve force in action, and as the nerve force is next to the realm of the psychic force in the various denominations which we have discovered. (See plate 4-a.)

The shape of these psychic globules which I have given is the precise shape that spiritual analysis finds. The psychic aura, the next vitalizing substance beyond the nerve aura that is visible to the clairvoyant. The psychic or vital globule having a defined the infinitesimal shape, electricity having no shape, magnetism having no shape, being only vibrations, the result of the contact of the psychic globule with the atoms of matter through psychic force. As electricity is not a substance, as mag-

netism is not a substance, but only the contact of atoms, so between the nervous system and psychic force is no substance, but only an intermediate stage of vibration of forces, the *psychic force* being the last stage before reaching the realm allied to spirit; spirit remaining always insoluble, always inapproachable in analysis, always determinate, but forever the vitalizing essence of the whole. As the outward covering of the blood corpuscle cannot be vitalized by the inner globule without animal heat and without nutriment, so the magnetic sheath which is the receptacle for the point of vitality, the one connection between the spirit and the body, cannot be vitalized without the life of the spirit; and as the magnetic sheath represents the outermost covering for the psychic globule, so the vital spark or point is the spirit of the atom, or that which gives it vitality. And wherever these vitalized globules are found in the human organism there is found health and vitality; wherever they are not found there will not be found vitality, though the blood circulates, and though the system apparently be in perfect organic order.

The prostration which frequently ensues during seeming full vigor must take place when there is psychic impoverishment. As the organic functions are impoverished by a lack of suitable food or lack of assimilation of food, so the nervous system and the psychic system are impoverished by a lack of proper generation and distribution of the psychic globule. The attention or direction of the faculties of the mind in the direction of the organic functions, the power of the will to control those functions, the fact that every emotion or thought affects in some degree, even the extreme portions of the human body; the fact that spontaneously and simultaneously the body is af-

fectured in all its parts by sympathetic action, even when it is touched in one part only by direct action; and the fact that the spirit is aware, or may be aware at any given instant of time of what transpires in any portion of the physical body, when the organs of sensation and consciousness are fully active, proves that the spirit vitalizing the entire organism may also command that vitality. As breath can be temporarily and even permanently suspended at will, as the circulation of the blood can be accelerated, retarded, or suspended temporarily, by the action of violent passion or emotion; as the digestion and the assimilation of food may be entirely interrupted by the condition of the mind, so behind this the nervous aura, through which this vitalizing property is communicated to the entire system, may be suspended in its action, impoverished, and depleted, or may be filled with life by the animating power of the conscious spirit, and that must be by the direction and forming of a habit of thought in relation to the entire body; and as the physical body holds in solution all elements that are beneath it, appropriating them to the various functions intended, so the spiritual force permeating every portion of the physical body determines what use shall be made of the various physical functions and laws, and acts or fails to act in proportion as that consciousness is directed or misdirected.

The remarks in this lesson constitute an outline of the processes whereby the spirit acts upon the organic functions of the body, the basis being that the organism is primarily the result of *a priori* volition of the spirit acting indirectly through organic, previously existing laws; that the organic functions when established are kept in order and the forces rendered continuously active

by the continuous action of the spirit; and that the spirit when active uses the psychic force in which is generated the globule that becomes the point of contact between spirit and body, the real point of life, and that the human organism derives its existence and perpetuation from this point of contact where the spirit and body meet; that without this all theories pertaining to organic life are valueless and the human being would be inadequate to the performance of a single function of human life; that if, according to laws known to science, the human body could be fashioned chemically and anatomically until you arrive at the nervous system, or even at the generation of nerve force; if the intermediate stages between the nerves and the psychic globule, inclusive, were not found, there could be no vitalizing property of life, and man as *man* would have no existence. That vitalizing globule is just what science has failed to discover, and just what the mind of man by spirit perception may discover, and although this globule represents all that there is of life, it is expressed in such infinitesimally minute size that no existing microscopic lens can possibly discover it; but it can be discovered by spirit perception, and by its action upon the human vital system, and by the vision of the spiritually illumined clairvoyantly.

What Baron Von Reichenbach discovered of the inorganic life of the mineral kingdom, of the life of the organic vegetable kingdom, and the higher organisms, through clairvoyanic (i. e., the "aura" or atmosphere of life), the spirit has been enabled to discover for the organic and vital nature of man, and this globule, of the existence of which there is no material evidence, no outward perceptible or visible sign to the external eye, or to the mind of man, is the one agent of life and health, the

one means of the action and reaction of the spirit upon the body, of the generation, circulation and appropriation of all vitalizing forces, and forms the basis of the entire system of psychological life in man, which is all there is of life. This is the one force upon which the healer must act, upon which all sympathies, all ministrations to persons in disease must center, upon which the results in the administration of food, the selection of raiment, and the entire government of the physical system all hinge; and man, in his knowledge of and in the application of this force, becomes the master of the organism, instead of being governed by it, just as the electrician is the master, when he understands the laws that govern the generation of the vibrations called electricity; just as he who, at the helm of a ship, understands its management, in proportion as he has studied navigation in its various parts, and has the knowledge of the elements, and just as the power of intellect may fathom the most subtle propositions of nature by the one central key that unlocks the whole, mathematics; so within the smallest globule to be defined by time and space, man is enthroned in the organism which seems to enthrall him: the brain, the nervous system, all portions of the organic structure, valueless but for this vitalizing globule which we have named, and which constitutes the one point of connection of the spirit of man with his body.

On next Tuesday evening we ask all of you to prepare any questions relevant to the subject of this discourse; or, if there are any that are now uppermost in your minds, which we can explain briefly, it will be a great pleasure to do so.

Question.—Is this psychic force perceptible by instruments—by the microscope, or any other instruments that are used by science?

Answer.—There are no instruments sufficiently sensitive to discover psychic force; electricity and magnetism are the limit to which the occult forces have as yet been discernible by science. This psychic force is only discernible through spirit power, acting through clairvoyants, and what are known as sensitives. Still there will undoubtedly be instruments that will determine the action of the psychic force, after a time; the substances of the earth are becoming amenable to science, in proportion as the human mind requires them.

The amount of electricity generated in the human system, as you are aware, is scarcely discoverable by any application of electric instruments, but is palpable, and if electricity, which is a more external vibration than psychic force, is scarcely discoverable, surely you can well imagine that psychic force itself cannot be discernible at present.

Q.—What kind of doctors must we expect to be the most successful?

A.—Well, if you mean with reference to any system of practice known in world or the acknowledged schools of medicine, I would say, “Not any.” But I will say, the kind of doctors that understand most of the human being spiritually and physically.

Q.—How is it that some spirit healers that know little about it, and are controlled by spirits, do wonders, or wonders are accomplished through their mediumship?

A.—Because the spirits who control them know; the power that does the healing has the knowledge.

Q.—That is the secret, I suppose?

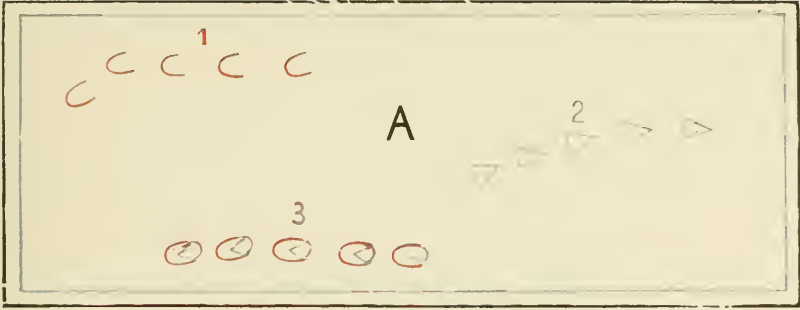
A.—Undoubtedly.

I now leave the subject for your consideration until the

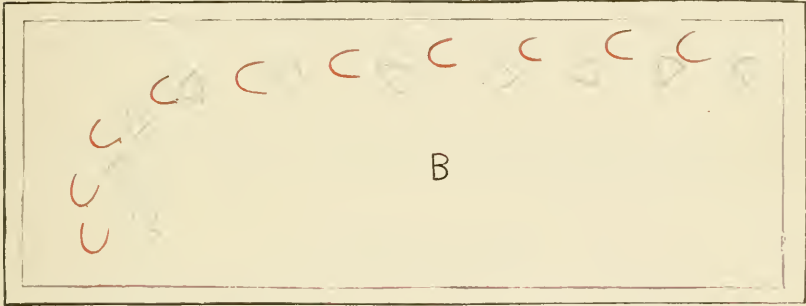
next evening's lesson, when, if you have questions pertaining to the subject of the present lesson, I shall be happy to receive them.

I thank you as usual for your attention, and trust that in making this the subject of study you will consider that it is no more an innovation upon the system of accepted physiology than was the circulation of the blood, or the discovery of the component parts of the blood itself an innovation upon the knowledge of Æsculapius. We must remember that between the outer and inner there are intermediate grades; that the discovery of these intermediate grades does not of necessity overthrow the external system, but supplements it with an added system that makes up the deficiency. Such is the knowledge of psychic force in connection with *materia medica*.

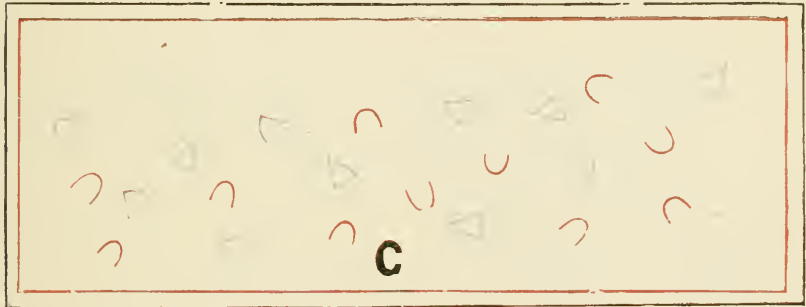
PLATE 3.



A. 1. MAGNIPODE; 2. ELECTRIPODE; 3. PSYCHIC GLOBULE.



B. HARMONIOUS ACTION.



C. DISTURBED ACTION.

See Lessons II and III.

Lesson III.

Psychology (or Mesmerism), Magnetism
and Electricity

— AS —

HEALING AGENCIES.

LESSON III.

PSYCHOLOGY (OR MESMERISM), MAGNETISM AND ELECTRICITY AS HEALING AGENCIES.

The subject of this evening's lesson you have heard.

Those who have been present on the preceding occasion will remember the relative positions occupied by the active vital agents. Electricity is the next in order to the vital corpuscles found in the blood; vital magnetism is even more subtle than this, and mesmerism is a combination of the psychic force with the physical magnetism of the human system, while psychology must be the direct action of the will of an individual on the mental state of another.

Before proceeding to the elucidation of the subject of the evening lesson I will recapitulate briefly. The class will remember that five stages of vital action were mentioned between the vitalizing, or red portion of the corpuscle of the blood, and the direct action of the spirit. The first represents the blood. The next to that is electric vibration which is generated in the nervous system and communicated to the corpuscles of the blood by the contact of the globules one with the other. The next is the vital magnetism which is generated: first, from the electric currents that are set in motion by the contact of the vital atoms; second, by the commingling of the outer atmosphere and the vital forces. The next is the nerve-aura which is still more subtle and helps to form the next

stage to the nerve-aura, and that we denominate psychic force.

The particular forces of which we are to treat to-night do not include the globules of the blood. The latter are subject to microscopic analysis, and form one of the subjects of investigation to the student in *materia medica*. The first force, because the most external of those to be considered to-night, is electricity, which is recognized as having a palpable influence over the human system; but the writers and experimenters on this subject do not determine precisely what that influence is, and while the experiments of Dr. Carpenter and others prove a palpable vitalizing agency in electricity, it is not known whether that vitalizing power is communicated by the electric current itself or whether it sets in motion other subtle currents that belong to the human system. The truth is that electricity simply stimulates life and answers for the time being the purpose of the other stimuli. Better than alcoholic stimulus, it sets in motion the vibration between the globules of the blood when there would be no connection because of the suspension of the nervous and magnetic powers. Electricity may be usefully employed in emergencies to keep up the simulation of action of the vitalizing currents until the real vital action is restored, as the breath is sometimes restored to a drowning person by forcing respiration; as friction restores the circulation of the blood, electric vibration forms an agency by which the lost powers may, for the time, be set in motion; but if vital action is not really in the system, although dormant, electricity cannot restore it, for it contains no vitality, *per se*; it is simply an effect, and not a cause; it is simply a power of motion and not a generating power of life. Hence,

electric currents ordinarily existing throughout the human body are not those which generate the more vital action, beyond the animal heat; the vital magnetic power is produced in the nerve-aura; the psychic force coming in contact with the globules of the blood and organic forces of the body, employ electricity and magnetism, producing a certain amount of the force for distributing and arranging the combinations necessary to vitalize the organism, thus the electricity existing in every human or vital system is utilized.

The effect of electricity upon animals, as the result of experiments by Dr. Carpenter and others proves, is that where life is simply suspended, and upon a portion of the body where the action is suspended by the cessation of the circulation of the blood and nerve force, an imitation of the vital current may be kept up for a considerable length of time; a spasmodic motion of the muscles, and even an action of the nerves may be produced. This has not been so successfully tried by scientists on human beings, for the reason that electricity has not as yet entered sufficiently into the ordinary practice of medicine; but those who have made electricity a specialty in medical practice aver that it not only aids in vitalizing portions where the life currents seem to have been suspended, as in case of partial or entire paralysis of a member, but that it also aids even where there is a depletion of the vital forces in every part of the body.

My own opinion is, that galvanic electricity applied mechanically and without an intervening human hand, or human agent of vitality, is valueless as a remedial agent, that electricity, excepting where it is generated by the human system, and used in connection with vital magnetism, is of no aid in the restoration of health; that it

may be employed, as I have stated, under circumstances of exigency, when the vital currents seem to be temporarily suspended and where some other stimulus would be employed. The vital electric spark or vibration communicated to the globules of the blood, through the nerve aura forms, of course, the exact point of their vitalization.

Referring to the corpuscles of the blood, there is a physician now resident in Manchester, England, whose experiments in an interesting branch of physiological science will soon be published to the world. This physician claims to have positive data from which to determine the exact amount of vitality contained in every globule of blood, and the amount of electricity, also the amount of vitalizing power; so that a person's vitality can be accurately measured by an analysis of his blood. This, of course, is invaluable to the medical profession, if true, and when his system shall have been thoroughly elaborated he will claim to prove not only by microscopic analysis, but by actual experiment, that his theory is correct. He also has discovered that the action of the circulation of the blood is that of a sheath discharging the vital portion with every pulsation; and that the waste of the human system in the unvitalized blood-sheath that remains is one of the great causes of a lack of proper vitalizing circulation.

He claims to show that the discharge of the inner portion of the corpuscles takes place without any visible breaking of the external sheath, leaving the coating of each particular globule intact, but at the same time leaving it without any vitality; and a lack of the inner globule causes dropsical or other affections, changing the entire nature of the blood, and causing it to cease to be vitalizing. This lack always is the case in instances of

very great depletion of the vital force, and it always is the case in very great plethora, where the human system is not sustained by vitality, but still indicates a large amount of fatty substances without the proper requisites for sustaining life.

My own observations show that the globule of blood, although nearly spherul in its action, is precisely as the psychic globule magnet, receiving the inner globule by endosmose action, and discharging it by exosmose action, without breaking the sheath of the original corpuscle, but leaving it without the vitalizing portion. The psychic globule is precisely similar in shape to the globule of blood; but probably one globule of blood is larger than ten hundred thousand of these magnetic, electric or vital atoms. Hence no microscopic analysis can have yet discovered the psychic particle, and therefore no accurate estimate can have been made by science concerning the amount of vitality contained within a given globule of blood, unless in the instance that I refer to in England. When this or any correct system shall become fully elaborated, it will be found that the psychic globule, infinitesimal as it is, is the vitalizing element of the nerves, and that the point of its vitality is generated in the psychic force which we have named. The magnetic portion being a protection or sheath for containing that vital spark, and for passing it along the nerve aura, where it is communicated to the blood through the nerves.

The circulation of the psychic globule along the nerve aura is precisely the reverse of the circulation of the blood; the nerve aura meeting the particles or globules of blood, communicates the vital or electric point from the sheath, as electricity is communicated along the wire, not by traversing the entire system, but by vibratory contact

of atoms or particles. Hence, along the entire nervous system, especially where the nerve fluid is generated in the ganglionic centers, along the spinal column, but particularly in the *cerebellum*, forming a continuous communication throughout the entire nervous system, these minute particles distribute their vitalizing force. Then, whenever they come in contact with the nerve surfaces, or with the arterial system, there the vital spark is communicated. To prove that this is true, you have only to note that the effect the action of any violent excitement or nervous force upon the human system is simultaneous throughout the entire organism, does not traverse from one locality to another, to reach the entire nervous system. Active poisons, like hydrocyanic or prussic acid in its most concentrated form, do not act upon the circulation of the blood; if so, instantaneous death could never take place; but they act upon the nerve aura through the vibration of the psychic globules, communicating the cessation of life immediately to the vital functions. The blood may remain full of vitality and untouched by the poison, but the nervous action is suspended by the interruption of psychic action. Of course the secondary source of the nervous, as well as of the vital action may be found in the circulation of the blood, but the *cause* of vital action is that these psychic globules, present at every nerve center and all along the nervous system, and forming the source of the vitality of the nerve aura, are affected immediately by that which it requires hours to communicate through the circulation of the blood, and days to reach through the vital organs, and sometimes years to affect the action of muscular or anatomical system. The arterial system is more immediately affected by the nerve aura, and, therefore, contact with the arterial system is an immediate

contact with the nerve aura. But this alone would not account for the immediate action of poison without the presence of this globule, which, by vibration, communicates instantly to every portion of the human system.

Sometimes the vital suspension or destruction is only partial, as in the paralysis of a single member, or in the partial inaction of a portion of the brain, which is the most sensitive receptacle, as well as the point of generation of this globule. There the particles have their first home, and from there they are generated in all the nerve centers, performing the double function of receiving the vital point, and communicating vitality to the nervous system, which is then transmitted by the nerve aura to the blood.

We have therefore, electricity, as the result of the contact of physical atoms with the dynamic action of the blood; we have magnetism, which becomes human magnetism by being generated in the human organism. We have the nerve aura, within which is communicated the life-giving spark, generated in the next stage, which is that of psychic force. We then reach the psychic globule, which is the distinct life-generating and distributing agent, the point of contact of spirit and body. As flames may be communicated by the atmosphere, without any seeming contact of fire, so this vitalizing force (the globules being in close contact) is communicated from one vital center to the other, without traversing the nervous system. This is why the vibration of a thought, without passing along the nervous system from the brain, will cause instant cessation or acceleration of the pulsation, temporarily. This is why a violent emotion transmits its effects instantaneously to every part of the system. In other words, the psychic globule is everywhere in the hu-

man system. This is why all forms of nervous diseases are affected by the mental vibration instantly, and this forms the basis of the action of psychology as a portion of the real system of healing.

There is no physician of extensive practice who is not aware that his influence upon the mind of his patient is as great, or even greater than the influence of his remedies; and I am confident that in all cases of a negative character, in all instances of nervous disease, and sometimes even of acute or malignant affections, like fevers, the mind of the physician governs the state of the body of the patient temporarily, and that he does as much, if he be wise and skillful, by his presence as he does by any remedy of the grosser kind. That to allay the fears, inspire confidence, cause the nervous agitation to cease, is the province of the true physician. We are all aware from experience—those of us who have had any practice in medicine—that the patient usually feels great trust in the physician, and that that trust forms the basis of the healing, to a large extent, we all admit. Of course, this is not the case to so palpable an extent in active, aggressive, malarious diseases, but even then it is largely the case with reference to the final effects of those diseases. I have stayed an epidemic by the power of this exercise of will over the minds of those with whom I came in contact; especially in the case of cholera, which is more frequently a psychologic imitation than genuine existence of the disease; more frequently is sympathetic than actual, and in all cases is of a negative, instead of a positive character.

I was once told by a distinguished physician that the psychologic power which he exercised over his patients, though he did not call it by that name, was such that he

frequently refrained from employing the usual remedies, only giving some substitute for them, and the patient, who was actually suffering from a given kind of disease, recovered by the exercise of his power of mind. Diversion of the mind is necessary in cases of acute pain; the allaying of the consciousness of suffering—this is the object of any kind of sedative or anesthetic employed in medical practice. If the consciousness is diverted from the suffering by superior will power, or by entertaining the mind, the suffering is less palpable, and there is less tendency of the nervous force to that portion of the system; keeping up the action in other portions of the brain prevents the nervous tension to the point of suffering, and hence allays that suffering.

I might enter into an extensive citation of instances that are, perhaps, familiar in kind to nearly all of you, but proof is sufficient to show that the mental surroundings of the patient, the contact of persons who are near, the effect that these persons have over the mental states (the irritation or the soothing effect) have more to do with successful practice than any remedies that can be given; and that the business of every physician is to see that psychologic conditions are favorable, in connection with his patient; a true physician makes this his business, even though he is not aware of it, and feels the importance of preserving the nervous system in a state of great quietude without recourse to those external and grosser elements that produce the usual anesthetic effect, and often produce a serious reaction.

What, then, is the conclusion or deduction? That the magnetic and electric forces, under psychologic action, are the ones usually seized upon by the physician; that he employs these, sometimes unconsciously, and gives as

secondary remedies those things that affect the blood, and external organization; that he effects the psychologic relations just in proportion to the largeness of his sympathy, the strength of his mind, his ability to divert his thought from anxiety concerning the subject in charge: that in proportion as he is concentered, as he is meditative, as he is reserved and silent, as he is unsympathetic, and so is his lack of success; and that just in degree as he is communicative, genial, sympathetic, comprehensive, so he is successful.

It is claimed that surgery requires no sympathy, only skill; but to produce the requisite state of the patient before the operation and the best conditions for the treatment of the case after the surgical operation, requires the true physician. Physicians and surgeons usually form separate schools of practice for this reason. That the surgeon who is accustomed to certain kinds of suffering, and certain kinds of operations, has generally too great concentration of mind, too strong nervous tension, is obliged to be too unsympathetic, is occupied with the technicality and mechanical operations that he must perform, and becomes in a measure unfitted to fill the place of the general practitioner; of course this is not always the case, and there are signal exceptions in the whole practice of medicine; but you will find it usually so.

Magnetism, in contradistinction to electricity—human magnetism, is the vehicle for the the real vital aura, and is, as we have stated, shaped in its atomic structure after the manner of the usual magnet. This magnetism contains within itself no vitality unaccompanied by the vital spark or point; and persons may have a great amount of mere animal magnetism, without having any healing power whatever. Heat-emanations from the human body

that are the result of its vital force, and even the great nervous power that may accompany certain temperaments may, after all, have no healing property, the availability of the magnetic force being just in proportion as it is vitalized by the spark emanating from the psychic system, and when it is so vitalized, the readiness with which that spark is communicated to every portion of the systems, and by contact or volition to other human beings, forms the secret of magnetic healing. Many persons possess this power without being aware of it; in such cases it is, therefore, not psychological, because it is not under the direction of the will of the individual, but may become, when guided, a great healing force.

In a general sense it is supposed that a person endowed with vitality and health, entering a room where a person is devoid of these, will necessarily communicate the atmosphere of vitality and health, but unless there be adaptation, unless the two temperaments be in accord or in psychologic apposition, unless there be a demand in the one who is ill for the kind of magnetic force which the other possesses, there will be no palpable healing effect. Hence, many persons full of vitality and vigor, entering a sick room where a person is especially sensitive and nervous, communicate nothing but disturbance. A strong man suddenly laid low becomes immediately benefited by the presence or contact of a strong man in physical health; but a sensitive, delicate, nervous temperament, long prostrated with illness, cannot bear the too immediate contact of the personal atmosphere of one in full vigor any more than a person long inured to darkness can bear the full rays of sunlight. Magnetism must, therefore, be imparted with knowledge; for the oppression of the presence of too much vitality is as great as

the lack caused by the absence of it to the sensitive human system. The true magnetic healer is the individual who in his own person possesses the greatest amount of magnetic particles, vitalized by the vital spark and controlled by an adequate will. In proportion to the corpuseles of the blood the number of magnetic particles is as one to one hundred thousand, and perhaps even more. (We give this simply as an average scale), and the one having the greatest amount of these vitalized globules has the largest possibilities of magnetic force; but, I repeat, magnetic force is not always healing, unguided or misdirected the possibilities are just as great for injury as they are for benefit.

The contact of human beings in social and domestic life, and in the casual meeting of strangers, is largely made up of the contact of the magnetic particles. These magnetic particles are found either in the complete globules or they are sections of globules. There is the magnetic portion, or the electric portion, which is a triangular point or both. You can easily tell the electric person as distinguished from the magnetic. The magnetic person is generally of dark or bilious temperament, of full diathesis, having a great amount of vital heat, which vital heat is more or less refined, according to the general psychic state. The electric person is generally slender, sometimes angular, is usually pale and blonde, and, instead of radiating heat, gives emanations of a certain fine, almost imperceptible atmosphere of cool particles that, when you come in contact with them you feel as though a gentle breeze were blowing upon you; you feel as though the life which you possess were in a measure either stimulated or retarded, according to your temperament. Magnetic persons coming in contact with one another,

and not having sufficient of the vital psychic element remaining in the magnetism, affect each other oppressively, are inclined to open all the windows and doors of the room, feel a sense of suffocation in one another's presence and do not understand it. Electric persons coming in contact with each other experience a kind of freezing process, and do not in any way warm toward each other, unless it be upon intellectual subjects of mutual interest. I am speaking now merely organically, and physically with reference to the atmospheres that surround individuals.

The magnetic sheath is thrown off from the human system at the poles of magnetic currents, which we shall hereafter locate. The electric particle is thrown off at right angles from the human system, either from the brain or from any point of psychic contact; and during the hours of sleep the magnetic circulation is reversed. The electric circulation being at right angles with the body; hence persons of magnetic temperament require a different position with reference to the magnetic poles of the earth during sleep from the persons of electric temperament. No electric person should sleep with the head toward the north, or magnetic pole, for the reason that the tendency of such persons is at all times of too much electric vibration toward the brain; they should either sleep at right angles, which would counteract the action of the electric current, or even reverse the polar position. Magnetic persons should always (unless in cases of disturbed action) sleep with their heads toward the north, as the action of the magnetic current is in that direction, and they require the brain stimulus that that position affords; all the electricity which accumulates in magnetic temperaments is required to sustain their vital force.

By watching the personal tendency, and by moving the bed around in different positions one will discover at what point the suitable magnetic pole of the body is to be found with reference to sleep; and one will find, many times, that changing the position at different periods of life, or at different times of the year will seriously affect the sleep, either inducing or driving it away.

Each will do well to note the influence which one has over other persons. I mean that the magnetic or psychic influence that one exercise may become modified by the will and thought; and when this is understood a person possessing a magnetism that is injurious to another can neutralize that magnetism by suitable thought and action, the same as one can protect one's self or friend against the external atmosphere by suitable clothing or shelter.

The study of these principles forms a most important portion of the philosophy of the association of human beings. People already understand, measurably, the laws of protecting themselves against the elements—against storms and various changes of the weather; they already understand, measurably, the laws relating to food and clothing; but whosoever would understand the more subtle elements of life must understand the magnetic, electric and psychic relations between human beings, and the capabilities which each and all have of benefiting or infringing upon the health and happiness of others. Hence the laws of society should not be arbitrary, but should be governed not only by mutual spiritual adaptation, which is primary, but secondarily by the laws of magnetic and electric adaptation, which, if understood fully, would warn you not to enroach upon others when your vitality is consuming theirs, or your lack of vitality absorbing theirs, but only when, having a superabundance, you can

communicate, or having too little, you can absorb without injury to others.

The nerve aura, along which is distributed the sphere of vitality, which we have named the psychic or vital globule, because in these all vitality is generated and communicated, accompanies the nervous system. There is found the psychic globule in the magnetic or electric portion, or both combined. This aura in its various evolutions and circulations throughout the system and in the surrounding atmosphere, forms the vitalizing current, and upon this the magnetic healer must always strive to act. He may sometimes produce better effects by psychological processes at a distance than by magnetic ones in close contact. He may sometimes influence persons healthfully across the room, when, if he came nearer, he may do them injury. He may sometimes influence them by communicating psychological magnetism to something with which he has come in contact—for it has come to be a frequent practice among magnetic healers to communicate magnetism to anything—a piece of paper or cloth, a letter—and send it to some one, as a healing agent, in the place of personal presence. This seems absurd and chimerical to the professional medical practitioner, who is accustomed to deal out material substances and gross compounds for administration to the patient. But when you remember that everything with which you come in contact may be magnetically or psychologically charged with some portion of your individuality, and that if you especially shield and protect any conducting material from outward contact, and send that to a friend, that the psychological power accompanying it, and possibly the magnetic particles it may contain in a homeopathic degree, may be just the magnetism that your friend or patient requires; when, if

you were there *in propria persona*, the vitality might be too great, and the magnetic particles too numerous for the patient to bear.

The theory of transmission of magnetism through objects, therefore, is not wholly without foundation, but is valueless without psychological sympathy. There may be those among the practitioners of this school who deal largely in imagination and possibly in imposture. We have quacks in all kinds of practice; and there are those having some magnetic power or influence for good over others, who through imagination or assumption believe themselves to have much greater power than they possess. But every person has healing influences for some other person or persons in the world, and all may have beneficial influences upon each other, if they but understand the laws to which I have just referred.

Mesmerism is the combined influence of mind with the magnetic forces of the system, and has been usually employed to induce a state of clairvoyance wherein a diagnosis of disease, or description of distant places, is received, and sometimes specific remedies prescribed. Clairvoyance is an inner sight which is developed by the consciousness being directed from the outer to the inner nature of man. The state of coma or external unconsciousness, or semi-consciousness, which is induced in clairvoyant states under mesmeric or spirit control is the result of a reversal of the magnetic current, either to or from the brain. Most clairvoyants, under mesmeric influence experience in the brain a lack of magnetic force that induces unconsciousness. This magnetic force being removed from the brain, the spirit is conscious only in its more inner realm, in that portion of being which is not affected, or is only partly affected by the senses; but all

the time the mesmerist has outward consciousness, is affected by the senses and communicates sympathetically what he feels, and transmits his thoughts and feelings to the person mesmerized. It is a most interesting study. A clear illustration of the communication of magnetism by volition, instead of any personal contact, is found in the fact that the mesmerist after once having control of his subject can mesmerize the subject at any distance as well as near; and it has been known that at a given time a mesmerist by thinking, by the exercise of volition upon his subject who was a thousand miles away, could throw that person into a state of coma. This mesmeric result more frequently takes place where the mesmerist is in the actual presence of the subject. Sufficient has been shown to prove that the psychic connection is established by a process that is not only imperceptible and invisible to external analysis, but does not even come under the general headings named in this lesson, and must be finally traced to a more remote and subtle source: spirit.

The mesmerist, by contact with the organs of the brain of the subject, produces an inverse action of the spirit upon those organs, through his own consciousness. Instead of reading or feeling externally, the mind reads and feels through his mind. Here are two actions. The mesmerist, whether by actual contact with some portion of the brain or nerve centers, or by magnetic passes, or by volition alone, reverses the circulation of the system magnetically, changing the psychic currents from being at right angles to a parallel with the nervous forces. This produces a lack of stimulus for the action of the consciousness of the subject upon the brain, and hence unconsciousness; but it is unconsciousness only as relates to the individual control of the brain.

The consciousness of the mesmerizer is placed immediately *en rapport* with the brain of the subject; he takes the magnetic and psychic currents under his own control, and connects them with his own consciousness or individuality, instead of the individuality of the subject—as you would sever the connection of a telegraph wire in a certain direction and establish the current in another direction—the mesmerizer keeping the current of vitality, so that the system does not suffer a depletion of vitality. Any mind acting upon the nervous system of another through the brain, and having communication or sympathy with it, can keep up the current of vitality, not for a protracted period of time, but for a sufficient period to experiment in mesmeric science.

Clairvoyance, as developed within the last thirty or thirty-five years, has given to the world a new system of practice; first, under the mesmeric control and afterward by spiritual powers, producing clairvoyant states. The clairvoyant investigates the interior structure of the human system, all of the seemingly hidden mysteries are under the scrutiny of an enlightened and properly guided clairvoyant. But many clairvoyants are ignorant of what they see, and have no terms wherewith to describe their visions; do not know the technical names of the different portions of the human system, and therefore cannot give to the science of *materia medica* any satisfactory account of the inward action of the vital forces. But take a clairvoyant under the influence of a skillful mind, either in spirit or mortal life, and especially under the influence of a disembodied spirit, who sees behind the vital forces, and knows their working, and understands the application of psychological law, and if that disembodied spirit be skilled in the different external names and technicalities of physi-

ology, anatomy and *materia medica*, the added knowledge of the vital action of the spirit upon the human organism can be communicated, and you are at once placed in possession of all those forces and causes that lie behind the mechanism of life, of which you only have the external results. This is what I claim as spirit to have been doing through different clairvoyants for nearly a century. Some portion of the work has been given to the world either in the form of medical practice, consultation or exact statement. But the entire system of healing I have never given until now, because there has been no adequate or sufficient control of a medium endowed with the power of statement, and that power of statement I find made to my hand by the guides who usually control the brain and organism through which I am speaking.

It is a fact that spiritually guided clairvoyance is the only solution of the great system of medical science beyond the mere external technicalities of the profession. It is a fact that the diagnosis of disease, according to the temperament and condition of the patient, and not according to symptoms, is the primal basis of all medical practice; and to give a diagnosis of disease according to temperament, one must be thoroughly acquainted with the magnetic, electric and psychic forces of all temperaments—must know by certain indications what they are, and understand the probable effects of any given state of mind, of any outside mental contact or magnetic influence; or of whatsoever may affect the entire psychologic nature; that intermediate yet only vital realm between the blood and the action of the spirit. Outside of the blood is the simple anatomy and physiological structure; within that is all the vital and psychic realm, the source of these minute particles that I have been describing to you to-

night, constituting the vital force that *is* the real life, and filling the portion of man's structure that is not filled by muscle, veins, nerve, blood or tissue, or any external agency whatever; pervades it sometimes to sudden possession, sometimes even to instantaneous stimulation of life, health and vigor, controls all forces and particles that are aggregated from surrounding atmospheres, and forms the magnetic, electric and psychic forces pervading the human being: is, in fact, the great, ever-recurrent, vitalizing agency by which man lives and breathes.

It is not the oxygen, hydrogen, carbon, nitrogen, found in the air, and in organic substances, that sustain the vital functions of life. It is that these are the chemical agencies through which is conveyed to the human system some portion of the vital energy by the vitalizing spark that the spirit and nerve force employs to give vitality and expression to the life within, the fiber of the human system, that which is made up chemically from the atmosphere and from the earth, form a very small proportion of the life-giving elements that are absorbed and given forth imperceptibly by the human being. The system of nourishment, that which forms the great nutritive system of the human body, is not really the vitalizing process; it is the mere mechanism of vitality, the mere exterior indication of it, while within the vital force plays, like fine shuttles, weaving the fiber of life imperceptibly, and bearing it ever on, even as the germ weaves the plant and blossom, ere it bear the fruit. So, by the power of thought and those agencies, some of which science is gradually learning to employ, the brain of man becomes the subtle loom, in which the warp and woof of life is woven, although the great generating and distributing forces of human vitality are centered in so small a point that no human in-

strument can discover them, and the human mind, accustomed to palpable aggregations of atoms, can only surmise what they may be.

In connection with this I might as well mention what I believe to be a physical fact: That along the membranous system that comes in contact with the finer nerve structure is a certain current of life or of vitality that is not formed of nutriment, of the circulation of the blood or of the nerve force, but nevertheless is an indication of the exact state of the system everywhere. The spleen is the center of that particular kind of action to which I refer, the office of which has been the subject of medical speculation, dispute, and theory from time immemorial. As the stomach is the center of the nutritive system, as the brain is the center of the psychical system, as the heart is the center of the veinous and arterial system, the spleen is the center of the magnetic and electric distribution of the body; manufactured in the ganglia, carried forward by the sensitized membranous system into the spleen; the spleen determines by exact physiological processes the precise condition of the nervous system, and if the nutritive system is surcharged, it decides that no more food is required; if any portion of the system is deranged from psychological powers or forces, it is the spleen that indicates it.

Sorrow or joy, intense emotion of any kind, love or fear or hatred are registered by the spleen and manifested there sooner than in any other portion of the system except the brain. This is the distributing house where the magnetic forces either cease to play or act additionally upon any portion of the system. For the lack of a better term I might call it the magnetic and electric stomach of the system where the food of the brain and

nerve-aura is received before it is distributed throughout the remaining portion of the body. By certain indications you will perceive its effect and influence, not as an organ of vitality, not as an organ that generates life, but merely as having a distributive function of that life which, if interfered with or diverted, makes the spleen a register of disease; and is more frequently the recorder of diseases of the nervous system, indicating exactly, as a chronometer does the time, or the thermometer the condition of the atmosphere, or a barometer the changes in the weather—the precise state of the nervous system, and what portion of the vitality should be checked or changed in its circulation.

By an intelligent comprehension of its indications it will no longer be a term of reproach that a person's spleen is affected or that they are hypochondriac, but rather an indication of a diseased state of the nervous system that must be treated with reference to nervous forces, instead of through nutriment or remedies of the external kind.

I believe I have treated of the range of subjects included in the themes of this lesson, by glancing at them all and pointing out their relative bearing. Further on in this course the exact system of Psychopathy will be stated with reference to its application. These are but the fragments of the system—psychology, mesmerism, magnetism, and clairvoyance being different portions of the system of Psychopathy, that through all its agencies must finally discover and by its application decide the state of man's material welfare and his adaptation to life and its surroundings.

The next subject as announced will be the Influence of Food, Raiment, and External Atmospheres upon the Human Body.

PLATE 4, A.

SPIRIT.

PSYCHIC FORCE.

In which is Generated the Psychic Globule.

NERVE AURA.

Electric and Magnetic Conditions.

NERVES.

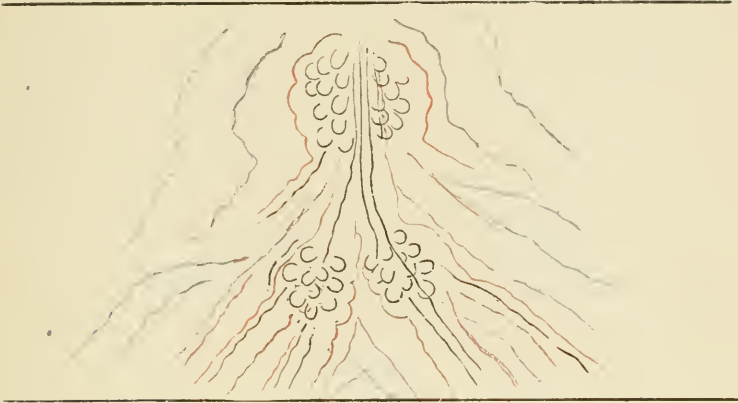
VITAL AURA.

BLOOD.

ORGANIC FUNCTIONS.

See Lessons II, VI, and VIII.

PLATE 4, B.



1. SECTIONS OF NERVES AND GANGLIONIC CELL.

2



2. SECTIONS SHOWING GANGLIONIC CELLS, NERVE AURA, ETC.

Black Lines, Nerves and Ganglia; Red Lines, Nerve Aura; Violet Lines, Vital Aura; Blue Lines and Dots, Psychic Force and Psychic Globules. See Lessons III and IV.

Lesson IV.

THE INFLUENCE

OF

Food, Raiment and Surrounding Atmospheres

UPON

THE HUMAN SYSTEM.

LESSON IV.

THE INFLUENCE OF FOOD, RAIMENT AND SURROUNDING ATMOSPHERES UPON THE HUMAN SYSTEM.

There are three grand processes of vitalization in the human body. The nutritive process, which is that dependent upon the digestion and assimilation of the food taken into the system. The next is the respiratory process—that which depends upon receiving the properties of the atmosphere through inhalation; and the third is that of absorption. Included in this are the more subtle but none the less active agents of vitality to the human system, i. e., that which is absorbed imperceptibly from the raiment, from the surrounding influence of personal contact, and the general vibration from individual magnetism.

The nutritive process is supposed by physicians to be the most vital in importance—in fact, the especial method of imparting life-giving substances to the blood and to the general distributive forces of the system. Whatever properties food may contain, the human system appropriates these properties through the nutritive process; but the vitalizing properties of food depend largely upon the state of the system in other directions—I mean the power of absorbing chemically and appropriating such chemical properties to promote that vitality through the assimilative condition of the system, this depending largely upon the nervous, magnetic and mental states. Food,

without harmonious states in the system, would be like chaff or stones taken into the body. Much of the food that is taken into the human system contains no nutriment whatever. Very much of the food contains nutriment to some persons and not any to others, and still more contains nourishment at one time, and at another time gives no life whatever.

Persons in very great sorrow, or experiencing any great joy, persons under depression of any kind, whether through fatigue or mental malady, should not attempt to assimilate any kind of food. You will find that in such cases the nutritive process has stopped, that the magnetic currents are diverted from the performance of their usual functions, and that the psychic forces of the system are centered upon the absorbing mental topic. Persons employed in sedentary occupations should eat no amount of very vitalizing food before their occupation; better partake of food afterward, even if it is late at night, since where the mind is actively employed and the body at rest, any food having a great amount of sustenance cannot be assimilated.

The body is not a suitable place of deposit for any excess of food that you may happen to have in the larder or in the house. The body is not a suitable receptacle for anything that may chance to tempt the appetite for the sake of a passing moment of enjoyment; the human system is not the refuse shop for the confectioner, the baker, the butcher, and all such persons as you may wish to patronize, but whom you frequently please at the expense of your own vitality. The human system properly receives only such coarser portions of vitalizing substance as cannot be received from magnetism, from the atmosphere, or from any other more subtle process. Therefore, you

should watch very carefully the conditions of the system, both from the inner and the outer relations, as laid down in the previous lessons before you take any food. You do not usually wear more clothing than you require. If you take an extra coat or wrap with you it is contingent. You do not inhabit more than one house at the same time, and you cumber yourselves with few if any superfluous things in those ways that are seemingly as necessary and as dependent upon your surroundings as that of taking nutriment. In food alone man commits the most offenses against his own nature. In this direction he makes it a matter of friendship, of social and æsthetic taste, frequently of art and science and sometimes even of religion; that the jovialities of the table, the convivial cup or glass, the sumptuous repast shall decide the degree of friendship existing between individuals seems most absurd.

In this respect, therefore, I must speak most earnestly. I must appeal to you to carry no weight, no debris, no superfluous substance, no death around with you. You would not think of encumbering yourselves with the bodies of your deceased progenitors. You would not think of carrying with you loads of dust like that which makes up your garden beds, or any of the superfluous and external surroundings of your habitations. But you do more than this with your bodies; you accumulate vast quantities of substance that have no vitality; you consume vast portions of matter that have no nourishment. You continually impose upon the digestive organs of the body and then wonder at the variety of diseases that afflict humanity! More people die every day from over-eating than from starvation—more persons are consumed by the attempt to dispose of the superfluous substance

taken into the system than by all other destructive causes.

In nutriment the basis of life is, first, vitalization through the psychic processes heretofore named, and for the benefit of those who have not been present we will name the various grades of vitalizing agencies: psychic force, nerve aura, mesmerism, vital-magnetism, and the blood: between the two latter the electric and magnetic manifestations take place; electricity being only a vibration through the magnetic currents coming in contact with the globules of the human blood. Now, the substance which you take into the system for nutrition never passes beyond the blood; it contains no vitalizing process for the nervous system. The food which you consume merely keeps alive the element circulating through the veins for the purpose of building up the external fibre, tissue, and bone, and supplying such external portions as the system may require. The nervous system is not sustained by food. No one of the vitalizing elements that we refer to between the blood and the psychic contact of the spirit are sustained by food. Consequently when the blood is charged with all the vitality from food that the muscles, the bones, the tissues, and various external portions of the organism require, no more vitalizing property can be taken up by the system; all else is extraneous matter and must either pass through the excretions of the system or must remain as morbid substance in the accumulation of which disease is engendered.

The phosphates form the basis of all nutriment and exist in the highest forms known to you in the preparation and consumption of food in the cereals. These phosphates abound in other food, but are concentrated

there if the grain is not robbed of the portion that contains phosphates. Oat meal, wheat granules, all kinds of granulated flour or meal employed for food, cereals in their entire state properly prepared for the system contain phosphates. Between the inner portion which has the starch and glutinous substance and the outer shell or covering is the phosphatic portion of the grain. The finer portions form a palatable vehicle wherewith to transmit the other portions throughout the system, and contain certain properties through trituration and also an amount of saccharine matter which is nutritious. The fatty substance in all food, the starchy substance in cereals contain nourishment only in secondary degrees, and except where carbon is needed should usually be excluded from human diet. Nothing can be more fallacious than the employment of what is called corn flour or starch as an article of diet; it contains no nutriment except the milk, sugar, and eggs that may be added; it merely forms the vehicle for other substances, but in itself has no nourishment. So also very largely that superfine wheat flour which the careful housewife delights in preparing so palatably. The added growth given to wheat flour in what is called "light yeast bread," however, causes it to contain vitalizing properties. I am strongly adverse to the opinion that unleavened bread is the most healthful under all circumstances. As a general thing, I do not think so. I believe that whatever property or vitalizing power the wheat meal may contain it can be better wrought out by the added growth imparted by yeast. I do not approve of the artificial processes of raising bread; those that are used in the combination of acids and alkali. I do not approve of any of the accustomed methods of rapid bread making. I do not ap-

prove, because I do not find any vitality in what is called "aerated bread" where the atmosphere rapidly passes between the particles of flour and imparts no fiber to it. I believe that the fibrous growth incident upon raising flour calls from the minute globules properties that are not in existence before or are not awakened by any other process, and gives a new vitality to that flour. Of course, it is very different when the flour is in a fine and attenuated state than it is in the coarser state, but in each case the grain receives vitality from the trituration or the motion incident upon making it into fine wheat flour.

I am thus particular about bread because bread seems to be really the one kind of food around which all nutrition centers, and it is said to be the principal, if not the only "staff of life" in the external sense; and by bread, of course, we mean all such articles of food as are made from the cereals of the earth, and therefore may be included all forms of preparations of corn, wheat, oats, rye—anything that is made to answer the place of bread, as said before. I believe that the yeast plant—for it is really a plant—is in itself nutritive, imparts a vitalizing property, develops what power there is of nutriment in the hidden resources or atoms of the flour or meal, makes it more palatable and digestible to the usual consumer. Of course, invalids, dyspeptics, those whose systems are in a morbid condition, require special treatment—fasting, eating of unleavened bread, using only certain articles of food during the period of illness, and always watching carefully the individual symptoms—all such causes must be the subject of individual scrutiny.

I believe there are no laws that are universal for either the kind or quality of food, or periods between the par-

taking of food. I believe that every human system has its own requirements, and that these vary, and while the basic properties of the physical organism may be found to be essentially the same in all persons, the subtler elements—those that go to make up the real nature of the individual, must determine the articles of food adapted to the individual. I think that the nutritive system should be so understood, and the consumption of food so adjusted to the nervous and other conditions of the system, that there should never seem to have been any food taken into the system. I believe that it is possible for the human being to eat the required amount of food for sustaining life and never know by any unpleasant after feeling that food has been partaken of. I believe that the normal state of the consuming of food is to take the amount required for sustenance, and always to remember that the body has no guard, save the consciousness of the spirit, acting through psychological forces, and thus reaching the nervous system.

For persons who are full of heat, requiring a great amount of nitrogen but no carbon, I would say that the lean portion of animal food, in the present condition of the world, is necessary. Perhaps the time will come, however, when the nitrogeneous properties contained in other food will be absorbed by the human system in sufficient quantities without the consumption of animal food. Nitrogen is contained in cereals, in the greater degree in oatmeal, and this forms a very large portion of the sustenance of one of the strongest races on the globe. I believe that the nitrogen found in milk, as consumed in the curds and cheese of the Swiss and German nations, forms a basis for nitrogen, largely taking the place of animal food; I believe that after a time the various fruits, vege-

tables and cereals, and products of the animal kingdom, will be found to contain all that is requisite for the mere physical nutriment of man.

At the present time I would recommend also that persons having too large an amount of carbon in the system as found in fatty substances, should eat no fatty substance whatever, not even butter. I would suggest that persons having little heat or vitality should eat a portion of the fat substance of animals, and eat butter or cream, or what is sometimes found very palatable—a few nuts at each meal, the carbon and nitrogen contained in these being very well adapted to digestion. I would recommend that persons suffering from a superfluous amount of the vitalizing fluid—the blood, should remember that if they consume too much food, and can even assimilate it into the blood, that it cannot pass beyond the blood, and induces apoplexy, epigastric affections called heart disease, all those forms of disease that suddenly terminate life; for the simple reason that there is no other receptacle to contain this vitalizing fluid, excepting the blood vessels, and when the accumulation is very great, there must be an excess of what should be a source of vitality, and that excess is the primal cause of the kinds of diseases I have named, which always are the result of either too great an accumulation of or a lack of proper distribution of the vital forces of the system (I mean vitality of blood).

I must here recapitulate something that was said last Tuesday evening—that the magnetic temperament and the electric temperament are distinct. By magnetic temperament I mean the temperament where the nerve forces are filled with the atoms (plate 3, diagram “a,” figure 1) and the blood vitalized therewith. By

the electric temperament I mean where atoms (plate 3, diagram "a," figure 2) fill the magnetic sheath and vitalize them. The true state of vitality is to have an equal number of magnetic and electric particles, which meet and form the vital globule, the point of vitalization being where the magnetic and electric portions meet. The vital temperament, as distinct from the decidedly magnetic or psychic, combines equally these two actions (plate 3, diagram "a," figure 3) of magnetism and electricity, both being psychic vibrations, and both concurring with simple reference to the magnetic and electric currents of the atmosphere and the human system. The globules, when combined and in its perfect state, form the real vital aura, the result of the contact of the spirit through psychic force, with the magnetic and electric currents of the body. The magnetic temperament is distinguished by a great degree of vitality, by a large amount of iron in the blood, usually by dark hair and eyes, and the preponderating bilious or nervous-bilious conditions. The electric or psychic temperament is discerned usually by fragility, fair complexion, blue eyes and a general sensitiveness to the electric currents, throwing off, not magnetic warmth, but a fine, cool, electric aura. The vital temperament is distinguished by a warmth of coloring, and is usually what is known as the sanguine, with fair complexion, auburn hair, great amount of color, and radiating a large amount of vital magnetism. In the vital temperament the two vibrations, magnetic and electric, are about equal. In the magnetic temperament there is a tendency to the accumulation of the magnetic portion of the vital globules, and if they are not electrified they cause heaviness, depression and a great lack of proper vitalization and circulation, which is customary to call "billiousness," but which is none other

than the lack of proper distribution of the vital forces by being electrified.

The electric temperament contains too few of these magnetic particles or properties and a surplus of the electric. There is too little repose in the system, even in the simplest conditions. Such persons are liable to become nervous, to have lack of sleep, to be afflicted with all kinds of nervous diseases, and finally with nervous prostration, because of the lack of magnetic properties. Sometimes the two are combined or varied in the system, or when the condition of the individual varies, as is the case sometimes—that the magnetic person may take on the electric condition, that the electric person may take on the magnetic condition—the result of some change of mental condition or of physical surroundings, then there is a reversal of the action. But it is usual to judge of temperament and of the average states by the indications which I have stated.

Now, in order that you may better understand what the next stages of vitalization is I will state that the atmosphere doubtless contains in solution all the chemical and vitalizing properties that the earth and its productions contain. It only remains, therefore, for you to determine how great an amount of vitality is taken into the system by simple inhalation to show that you can exist longer without food than you can without atmosphere, and that nutriment in the form of food or drink supplies but a very small portion of the actual vitality of the system after the body has once been created. The atmosphere gives in solution every chemical property required for the nourishment of the body. The four elements that are the primal bases of atmosphere* are not

*Oxygen, hydrogen, carbon, nitrogen.

only received through inhalation and absorption, but also convey more subtle elements to the human system, and each human body absorbs a larger portion from the atmosphere of that which is required for nourishment than from food, just as the plants absorb from the air and earth that which gives vitality—from the earth supplying the fiber, the coarser substance, from the atmosphere the life-giving rays and vitalizing properties.

Very sensitive and refined organizations can live a long time upon the fine particles of food contained in their odors, or even upon the atmosphere, laden with the properties of fruit and flowers. You will find that persons who are employed in culinary occupations—that is, nearly always—consume less food by eating than other persons. If they are very sensitive, they are likely to eat almost nothing, for the reason that the properties of the food prepared by them pass into the atmosphere and are absorbed by inhalation, the system appropriating them more readily in this manner than through the process of digestion.

Chemical food and the various preparations that have recently been introduced containing a large proportion of phosphates and nitrogen will in time supplant the coarser forms of food, and it is not too much to say that the time will come when all the display and paraphernalia of nourishment which now are so necessary will be as preposterous and absurd as the exaggerated court etiquette and display of the time of the Charleses, or other periods of the history of England. The time will come when you will be ashamed to say how much you eat or what you have taken for your dinner; but you will have received the requisite amount of nourishment, and those most sensitive will have received it in the most ethereal manner.

It was said of Lord Byron that he objected to ladies eating anything except confectionery or drinking anything except delicately prepared beverages from the juices of fruits. Of course, confectionery is not the most health-giving substance that a lady can consume, but there is something in the idea after all. The odors of flowers impart a deathly sickness or a life-giving exhilaration. There are some plants that to inhale their breath is poisonous; others that contain exhilarating and life-giving properties. The mere presence of hyacinths in blossom in the room in any great number will cause persons of a magnetic temperament to sicken very soon. On the other hand, they are exhilarating to persons of an electric temperament. Some subtle poisons emanating from flowers are not poisonous to certain decided temperaments, while nearly all of them taken in various dilutions or by inhalation would impart various degrees of exhilaration or depression in accordance with the temperament of a person.

Now, my idea is that your food shall be so arranged and adapted to your systems that you will take on all that you can of vitality from the atmosphere, leaving only the more external tissues of the body to be builded up, as that is all that can be accomplished, by the grosser articles of food; and that as the human body becomes accustomed to this refinement, and as the atmosphere becomes laden, as it may be, with the finer odors of flowers and of fruits and all things that are pleasing and delightful to the senses, the finer races will be in this way sustained and vitalized in a thousand ways that you do not now dream of. This is no Utopian dream, since chemistry has solved the problem for you that all these articles of sustenance are but an aggregated and concentrated or

a rarefied and diluted form of the simple substances required for life, and that the processes of absorption and inhalation after the substances have passed through various states of refinement may make them much more easily assimilated by the human system than the process which you are now obliged to undergo of long and sometimes painful preparation, digestion and assimilation.

The vitalizing magnetic and electric properties of atmosphere pass into the human organism and enter the nervous aura at right angles with the usual currents of the blood. The electric and magnetic currents are introduced into the nervous system for the purpose of passing along the inner nervous structure until they reach by actual contact the nerve aura. This nerve aura itself is sustained by the vital properties of the system coming in contact with the psychic force. These vitalizing properties are unknown to chemistry, but constitute the more material aura surrounding individuals as seen by clairvoyants, although not yet discovered by electricians nor any class of scientific minds except those who recognize the finer sight developed through the action of the spirit of man; so much for the atmosphere.

I have now to speak of the clothing aside from its warmth and protection as a covering. Every fibrous vegetable and animal substance grown upon the earth, aside from being adapted to manufacture, have certain subtle magnetic or electric properties; you employ clothing to protect you from cold or heat, and for grace and beauty, as the case may be; your dwellings are to protect you from atmospheric changes. "Fine raiment" consists not in a gaudy display of colors nor a selection of the richest or most expensive materials, but in the adaptation of the raiment to the individual. We

generally perceive that individuals shape their clothing, in some degree, by their individuality; but the arbitrary customs of the world and the dictates of fashion make people wear many things that take away their vitality and greatly undermine their strength without their being aware of it. I do not now refer merely to the physical weight of the clothing nor to the shape of the garments, which are sometimes hideous, nor to tight lacing so much as the materials of which garments are composed. There are many persons to whom silk is injurious in the degree that it excludes or changes the current of the electric vibrations required for the vitalizing processes, or if they have too much electricity it holds the particles within the body, being a nonconductor of that element.

There are persons to whom woolen raiment is always oppressive—although seemingly needed for warmth—still they can not bear the contact of woolen clothing, and frequently substitute thick cotton garments for the purpose of warmth instead of the woolen garb that is so depressing. The magnetic temperament usually finds woolen too heavy; woolen garments during the day too cumbersome; woolen blankets during sleep oppressive; magnetic persons should always endeavor to wear garments of silk near the cutaneous surface; contact with silk keeping the electric particles in the system, which they require for vitalizing the superabundance of magnetism. Electric persons, on the other hand, should not wear silk next to the cutaneous surface, nor even as outside garments, if they can avoid it, but if they must for fashion's sake wear silk on the outside, let them be well clad with various garments of woolen underneath the silk, even in the summer time, for the woolen garment contains magnetic particles and properties which are the result of the pecul-

iar growth of wool, inherent in the animal from which the fleece is taken, and when the fiber is spun and woven does not depart from it. Silk, on the other hand, is electric in the nature of the cocoon producing it and in the fiber when manufactured. Cotton is neutral, conducting neither magnetism nor electricity or an equal amount of each—may safely be worn by persons of either temperament, and forms a general neutral ground for such persons as are not decidedly magnetic or electric—indeed for all temperaments. These are simple suggestions, but they form the explanation of much that to you may have been unexplainable.

There are some persons who should never wear furs or the skins of animals; they are either too electric or too magnetic for them. You will frequently see a lady coming in, clothed with fur garments, completely exhausted, not from the weight or heat of her clothing, but from the fact that every one of the small fibers has been an avenue of extracting life from her own body. The seal-skin is magnetic; the mink is vital; all animals that resemble the feline race are electric; of the domestic animals the dog and the horse are magnetic and vital. The horse is especially vitalizing. One may come in contact with a horse, and if his nature be fine—as there is a difference in horses as well as men—he will do one good, the vital currents or nerve aura going from the system of the horse being eminently adapted to some temperaments. The nervous aura of the horse more nearly resembles that of the human being than any other animal. Persons in weakened physical condition frequently find themselves strengthened by contact with horses, and exercise upon horseback. Sometimes the benefit is the result of the exercise and sometimes of contact with the animal.

Dogs are magnetic and may be safely entrusted near electric persons, provided they are agreeable. Cats should never come into the presence of electric persons; indeed they are almost poisonous, in an atmospheric sense, the emanations from the electric currents of the animal being so marked that you can discover them in the dark frequently by passing your hand rapidly over the surface of the body. This electric contact is very disastrous to electric persons and we have known children to be thrown into convulsions, not by anything which a cat may have done to them, but because of too close proximity. It is an old tradition among nurses that cats frequently destroy the lives of children by taking their breath. This is the reason of it. The aborigines of this country in some of their tribal states destroy every cat with which they come in contact, and all wild animals resembling the cat have as rapidly as possible been exterminated from the earth. In a general sense, those animals beneficial to man have been gradually cultivated and encouraged until they now present a perfection of growth and an adaptation to human wants that shows clearly that the need always is answered, that there is a supply in nature for every requisite to human existence.

Colors have their decided effect upon the magnetic and electric conditions of the human body. The fact that a bright red irritates some animals, the fact that some colors may produce a soothing effect on upon animals shows that there is an *organic* condition in the animal kingdom affected by different vibrations of light, called color. Color is not caused merely by chemical combinations, but by the vibration of light, which chemical properties may make permanent, the different degrees of color being greater or less degrees of rapid vibration;

hence, not only does the optic nerve receive and record the vibrations of color, but all the nerves of the human body and the nerve aura are affected by different colors, as emanations. The optic nerve may, by habit, decide a color for you, but then it is proven that the blind, who are very sensitive in all other directions except sight, can feel colors, showing that the nerve aura absorbs the quality of a color. If you wear a garment which you cannot look at without pain, you are just as sure to suffer from the contact of the nerve aura with that color as though you had it before your eyes during the whole time. There are some colors that are absolutely destructive to many persons, a bright red being nearly always so, if too long held before the vision, but eminently adapted to some temperaments or conditions of the human system. In a general sense, the different colors—red, yellow and blue, with their appropriate combinations—are adapted to the three different temperaments. Magnetic people can wear red. The ladies insist upon it that it is because it is becomingly adapted to their complexions; but the reason is that red contains that portion of light or vibration of light which is adapted to the magnetic temperament. Blue is eminently adapted to persons of electric temperament, usually excluding the yellow and the red vibrations of light, which are antagonistic, which bring too much electric vibration, and which are needed in those persons who are magnetic, and require electrifying. Yellow is applicable to the magnetic or to the vital temperaments, but blue and yellow, in certain combinations of green, may be safely worn by the vital temperament, but let it be borne in mind that all persons may at some given period of life require one color in preference to another.

A combination of the electric and magnetic tem-

peraments, where there is liability to fluctuation, produces a difference in the effect of different colors at different times. The blue is a cooling, healing color, and may be admitted with safety to the sick room of persons suffering from fevers or nervous depletion. The golden ray should be admitted to the room of persons suffering from bilious or morbid action of the magnetic circulation of the body. The sunlight cannot safely be admitted in its full property and power upon an electric person without inducing nervous headache, restlessness and various pains. A blue window hanging or shade will produce rest, quietude and gradual cessation of the nervous pulsations, a quieting of all the nervous agitation. Surround the light in this room with a blue shade, and every electric person in the room will exclaim: "How much pleasanter that is!" Magnetic persons will doubtless require the yellow or red ray, and we have known persons so excessively magnetic as to delight in the entire presence of the sun's rays, or even a red light, during every moment of the day. These persons cannot understand why electric, sensitive temperaments should require shaded rooms. They rush home from business or pleasure, open all the windows, let in all the glare of sunlight, and then suppose that the headache or the neuralgia or various other effects attending it, upon the sensitive person, are the result of other causes. The cause is simply that the shade or color of the light has not been suited to the condition of the system of the person remaining at home. Nature has made compromise in her principal colors, giving the red or blue or yellow adapted to the magnetic or electric; then there are combinations and modifications of various shades—the blending of the blue and red and yellow; neutral tints and tones that are adapted to all temperaments. You can always

find that the color which is best adapted to one is the color that one likes best, since the liking, when not perverted, determines what the system requires. I do not mean that which is chosen for fashion's sake, or from any extraneous cause, but which really one feels most comfortable in, and which best harmonizes with one's feelings. Many ladies feel most comfortable in gray, others in dark shades of blue; different shades of brown or crimson suit others. I give these suggestions because they are important.

Black is negative; it absorbs all colors and reflects none. It is a shielding and sheltering hue. Persons wear it when they are in sorrow, because it denotes no vibration of light, because they wish to be unobserved; and there is something more than the simple fashion in the dark garb which is worn at the sorrowful aspect of death. We should like to have a more joyous aspect, and have persons wear white at the time of the release of a friend. Black is a very usual color for ladies who are sensitive to wear on the street, for the simple reason that it not only does not invite attention, but is in itself a protection from all the rays of the sun. White, on the other hand, is conspicuous; representing the whole of the rays of light, and should never be worn, excepting when one is at home, or wishes to be radiant in scenes of joy or delightful festivity. It is a color to be universally looked at, uniting the rays of light in all their splendor, white being the real light of the day, unbroken and unfettered. White has been chosen as the bridal color, I suppose, for that reason—that it is a symbol of purity, that it betokens a time of joy and festivity, a time when the eyes of all are alert for beauty, as universally as sorrow is represented in the dark and somber hues. Various hidden

colors—dark green, dark blue, those subtle and soft tints that only suggest a color—are suitable for persons who do not desire any especial notice, and who wish the magnetic or electric property of any particular color.

I must not pass on without here noticing the influence of minerals and gems. These enter so largely into the ornamentation of dress that I must note that persons of electric temperament should not wear diamonds, that persons of a magnetic temperament should not wear turquoises, pearls or sapphires; that blue is adapted to the electric, and therefore the sapphire, the turquoise—any stone containing the blue light, either opaquely or transparently, may be worn by the electric temperament. Green may be worn by the vital temperament most appropriately, but may safely be worn by either the magnetic or electric person. Persons frequently have been affected in their health by the strong influences of the magnetic or electric properties of jewels that they have worn, either by their psychological contact with the aura of some person who has worn them previously, or, more frequently, by the inherent vibrations of color or magnetism of the jewels worn. Gold and silver, specifically, have opposite effects upon the human system. Magnetic persons should wear silver; it contains more of the electric vibration, gold more of the magnetic; and the effect of different metals coming in contact with the human system, such as iron, or its refined process, steel, should be carefully studied.

Had I the privilege of superintending the building of your houses, I would surround the rooms of electric persons so that there would be no conductors of electric currents to the room, but conductors from the room. I would arrange the rooms of magnetic persons carefully,

so that there would be conductors of electric currents from the outside atmosphere, not to be dangerous in case of a thunder-storm, but at the same time to convey a sufficient amount of electricity to vitalize the air. I would build houses with reference to their adaptation to lives, and not with reference to the fashion in architecture, or other external considerations. I would take away the dark corners, gloomy labyrinths and vaults; I would make everything open or easily adjusted to the shade of light or color required. I would take away corners, because they suggest neglect and invite dust and accumulation of vapors that are unwholesome. I would have the rooms suited not only to the condition of the body magnetically and electrically, but suited to the eye and the æsthetic taste—to all that can make life healthful, as the habitation becomes largely the means of imparting or lessening human vitality.

I would not have people carry their dwellings with them as a weight and load of care, as many do. I would not have people encumbered with them, nor with the cares incident upon them; but I would have them so simple and so easily adjusted by mechanical contrivances, many of which are even now in existence, and many that may be discovered, that housekeeping would not be the bugbear of all the women in the world, and that the periodical cleanings and orderings of the house would not be the terror of all the men. I would have no periodical overturnings; I would have adjustment, harmony, order and arrangement, to the end of lightening human labor, and making physical wants as few and as simple as possible, and yet how full of beauty would be the home! With the kind of food that I enjoin, with the simplicity of life that I speak of, with the adaptation to the indi-

vidual that I require, the habitation would be more nearly the true home than it now is.

I do think that the present manner of building habitations is not only burdensome, but in a large degree suicidal, for the simple reason that the atmospheric conditions and qualities required are not secured, and those that are most injurious are retained; for the simple reason that the habitation becomes the abode, not only of unwholesome external atmospheres, but of care and depression and all kinds of painful thoughts, instead of those sweet and harmonious ones that should arise from the proper adjustment of the external dwelling.

I now approach the completion of my subject, in that portion of still wider range and more subtle nature—the action of the atmospheres of individuals upon each other. This, of course, will come in later, in another subject, as announced. I wish you distinctly to understand that all the preceding statements, and the subject of which I have treated this evening, are not in themselves primal, although important; that the primal condition of health is in the psychic action, that is, the first manifestation of that spirit in the organism.

If there be harmony, order, adjustment in this more important direction, all else works its way for one harmoniously; I find the magnetic and electric and all intervening temperaments may absorb the right atmosphere, inhale the proper air, receive the rays of light that are necessary, and give to the body the health-giving circulation for the assimilation of food. So much depends on the state of the system as affected by the condition of the mind, that if you knew this, all sweet and harmonious things, all words, all thoughts would be guarded, and the expression or existence of a word of discord or antagon-

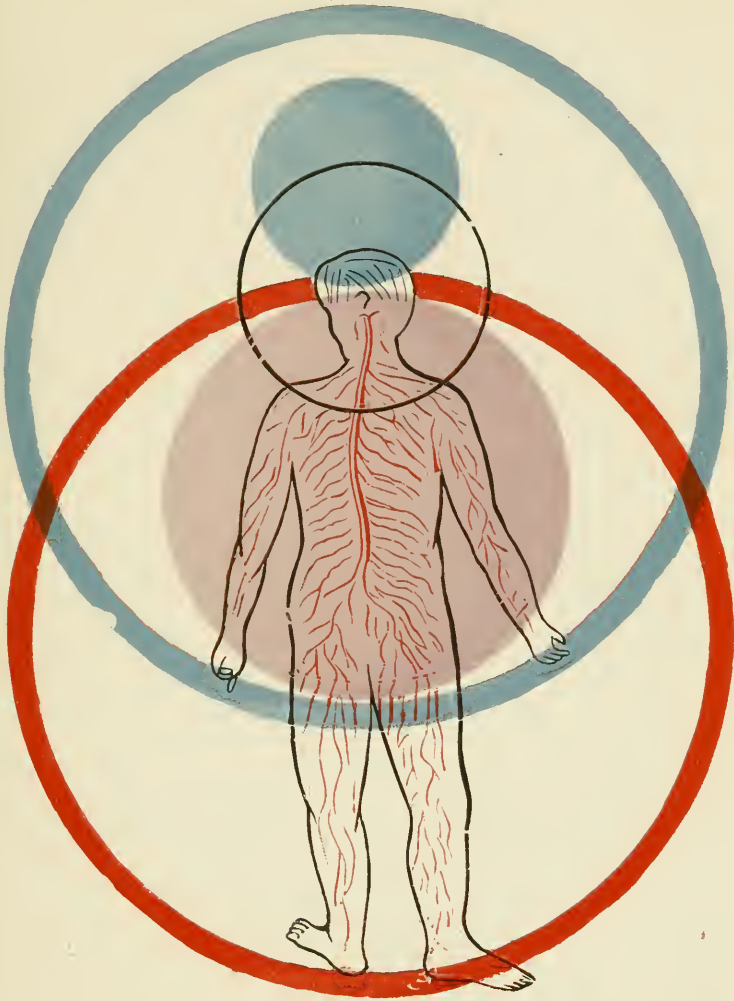
ism would be as steadily and constantly guarded against as poison.

Each individual would remember that the household is dependent upon the spiritual harmony of its members, and that society is made up in its health-giving properties not by mere formal politeness but by that good feeling that constitutes the brotherhood of man. Anger, envy, pride, all those things that disqualify human beings for association with one another are poisons in the mental atmosphere—vibrations as real as color; you bear them with you in your auras and take them with you as a portion of your atmosphere. If you are angry, it is like a shaft of fire into the heart of your friend or foe. If you have pride, it is like a wall of adamant that surrounds you, preventing the approach of human sympathy. If you have envy, it is like a shiny serpent coiling itself at your feet and giving forth its venom in tongues of slander and defamation. If you have any unseemly thoughts, they form absolutely gross atmospheres that surround you and make the home, social circle, or the larger society with which you come in contact uncomfortable by your presence. On the other hand, the grace of manner, the kindly speech and word, the extension of the hand in token of the sympathy of the heart, the adjustment of the mind to the needs and ways of others, the charity that recognizes the imperfections of others, but does not condemn them—these make up the spiritual atmosphere without which no food that you can eat, and no raiment that you can wear, and no habitation that you can occupy, will do you any good whatsoever. Season your food with the spice of mirth, geniality, and affection, and it does not matter what the viand may be, it is wholesome, and conducive to health. Let it, on the other

hand, be embittered or soured with discord and dissonance, and it contains no property of nourishment, and humanity is starved to death.

I shall hereafter, in pursuance of one portion of the subject, give more specific directions concerning the temperamental adaptations in human life. This evening I have endeavored to make my remarks as practical and suggestive as possible in reference to the things that you come in contact with every day and that really make up so large a share of the vital interests of human life.

PLATE 5.



A A MENTAL AURA. SPHERE OF SUB VOLITION.

Red Lines, Nervous System and Aura; Violet Sphere, Vital Aura; Blue Sphere, Psychic Aura; Larger Circles, Psychopathic Circles, whether Magnetic or Electric; Red Circle, Magnetic Circle, line of downward passes; Blue Circle, Electric Circle, line of upward passes.

Lesson V.

SOCIAL LIFE;

— INCLUDING —

MARRIAGE AND PARENTAGE.

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SOCIAL LIFE; INCLUDING MARRIAGE AND PARENTAGE.

The class will remember the subject for this evening; it may seem to be somewhat more of an æsthetic and social than of a scientific nature; but you will please bear in mind that all suggestions concerning social life, and the relations existing between man and woman, given in this series, pertain to the physical well-being of humanity.

I need not preface my discourse or lesson this evening by declaring that the primal basis of all social life is spiritual, by stating that those spiritual conditions must be considered before any correct analysis can be made concerning the external relations. Much as this truth is ignored it forces itself upon the mind with absolute conviction that a majority of human beings, in their social and external relations consult less the spiritual adaptation than the physical desires or material foibles; that a majority of human beings consult less even the well-being of the material organism than the interests, desires, and wishes which may, for the time being, control or govern them; that a majority of people enter into social relations either almost involuntarily or without due consideration; and that the well-being and often the very existence in human life is thereby jeopardized by the lack of knowledge in the minds of the young, and lack of consideration in the minds of those of more mature years.

The primal truth in connection with this subject is that every spiritual being introduced into the world has the right to expect the best conditions which earth can afford. The primal basis is that any step calculated to augment or increase the number of spirits embodied upon the earth in human form, and carry forward those lives to fill the positions of men and women, should be taken with the greatest care. The reformers of adverse conditions in social life, leaders of humanity, teachers and preceptors in all that belongs to human existence, must of necessity fail if the surroundings of each child are not what the spirit would have chosen; if the knowledge of the parents has not been full or has not governed their lives, the child in mature years must feel, in some measure, robbed of what would have been the rightful inheritance.

If human beings seeking association cannot, therefore, always have the best primary spiritual state—and in this I must of course refer you to the larger range of subjects embraced in spiritual and ethical teachings—that of absolute spiritual growth and adaptation, they may, at least, study the laws of physical and social well-being to the extent of not violating or infringing upon any known laws that are related to the welfare of humanity.

Marriage, as the flowering out of the highest civilization of the world, and the monogamic marriage as the blossoming of that flower of civilization, is, as intended, the center of human well-being, externally, socially, and in every moral way. That it is the center of social life is proven by the testimony of all minds that have in any way thoughtfully considered the subject; that it is the center and forms the basis of your social fabric all are well aware.

The consideration, therefore, of temperaments in a household, the adaptation of these temperaments one to another; the effect upon one another of the proximity of those persons who are not adapted, and the contiguity of those who are adapted, forms a vast subject, suitable for the discussion of the physiologist and the psychologist, in connection with human life.

It is often the case that persons of the same family, owing to opposite or antagonistic temperaments, injure one another in physical health. Unconsciously, without any fault of their own, or any defect in their moral or spiritual natures, they prey upon each other's vital strength by their presence; and you will frequently find that members of the same family are continually depressed, and that this depression extends throughout the entire household, because of a lack of the proper vitalizing elements. These vitalizing elements have been elucidated or illustrated in their gradations of temperaments in the preceding lessons. I will now give you a fuller idea of temperaments and their adaptation.

The first extreme temperament is of a negative character, which has been described heretofore as generally being indicated by extreme sensitiveness, delicacy of complexion and construction of the nervous system, is the *electric* temperament, the vitalizing substances of which, under preceding analysis, consists of atoms that vitalize the nerves through the psychic force, or nerve aura, and the psychologic and magnetic conditions of the system (see plate 3). The electric temperament is indicated by triangular point; the electro-vital temperament by the partially combined electric point and negative sheath; the vital-electro temperament by still further union; and that which we may term the vital-electro-magnetic temperament by another de-

gree of union, until we reach the distinct vital temperament, which is indicated by the complete globule. These constitute gradations from the extreme negative temperament to that which is self-poised, and contains an equal amount of the magnetic and electric forces. Anything between the vital and the electric, of course, partakes either of the one or the other in direct proportion, or in a greater degree of one than the other. Reversing the order, we have first the magnetic temperament, which is the extreme opposite of the electric temperament, and which consists of tenacity, strength, endurance, fiber and muscular activity, of which, perhaps, the darkest complexion, persons possessing the most iron in their constitutions, with the greatest amount of bilious tendency, are the most accurate representatives.

From the magnetic, you pass to the vital again, in the regular gradation: the magnetic, the magnetic-vital and the vital-magnetic, until you reach the central point again, the vital temperament.

The extremes in temperament, all other things being equal (aside from the spiritual basis to which I first referred), from a purely physiological standpoint, should never marry. There are all the gradations between the magnetic and electric temperaments to fill, and, excepting there were a singular adaptability of mind and spirit, that vitality which would be required for the health and harmony of each when in close proximity would never exist between those of opposite temperaments. Vital temperaments of a decided kind can marry with any one of the grades toward the electric or magnetic, but it is always best that temperaments shall resemble each other, not being separated more than two or three degrees. For instance: persons of a decidedly electric temperament

should marry a person of electro-vital or of vital electric temperament, as said before; not more than two or three degrees should intervene between the temperaments, for the reason that there must be in all things, as in vibrations of sound or light, as in vibrations of electric force, contiguity and harmony of some of the parts, in order that all the parts may perfectly harmonize, and if the elements of two human beings are so entirely adverse as not to unite in any physiological or temperamental direction, whatever their degree of mental or spiritual culture or adaptation, this lack of temperamental harmony is liable to produce antagonism and disease.

You will frequently see persons of the same household who are delighted with one another in their mental and intellectual states, whose correspondence, when they are separated, is filled with affection, yet who are perpetually jarring when they are in one another's presence. This is because of the extremes in their temperaments, and that there is no point of assimilation between them, and therefore neither imparts strength, invigorates or gives vitality to the other.

In the case of an extreme magnetic temperament, there should be marriage with one of a magnetic-vital or vital-magnetic, or some one of the grades before reaching the extreme vital, excepting, as I have stated, that the vital temperament can with impunity be associated with any of the grades, excepting the very extreme of the magnetic or electric temperaments. I use the illustrations (see plate 3), and also as exact representations of the configuration of the vitalizing atoms or globules in the human system, as produced through psychic force and nerve aura.

Whenever, therefore, from a purely physiological and social standpoint, without the higher consciousness of

absolute and final marriage which comes to spiritually endowed beings, persons enter upon marriage, they should do so with reference to the temperamental, as well as the social and intellectual adaptation.

The frequency of infelicity in marriages is caused oftentimes by this lack of temperamental adaptation, which the persons are not wise enough to perceive, and which, if they perceive, they have not the judgment to neutralize or overcome. If two persons, on entering the marriage state with the highest motives, and the loftiest consideration for one another's happiness, find that their physical presence or contact injures instead of benefits one another, they should wisely withdraw as much as possible from continuous association.

If social considerations and family ties and an exalted affection bind them together, they must still have separate occupations, pursuits that are not similar, and seek to interest one another rather by mental than by continuous personal presence. If persons would more closely adhere to this rule in social life, if, instead of all the members of a family always dwelling in the same atmosphere, instead of always having the same pleasures, and pursuing the same social aims, visiting always the same places at the same time, they would have an individual pursuit or occupation, and employ their time and minds in various ways, and then when they assemble in the family circle, exchange the knowledge, relate the amusements, and blend influences which they have gained abroad, there would be something to fill up the wide space between them and restore the harmony of contact in the family circle.

I rejoice to note that the average family circle among enlightened people is the center of the highest affections.

and, notwithstanding the differences which frequently arise there, it is of all places on earth the most sacred, its ties are the nearest and dearest. Anything that will augment the happiness or tend to lessen the unfavorable results of constant psychological contact should be carefully studied.

People do not isolate their lives sufficiently. I do not mean to live the life of a recluse. I mean to say that every human being like a magnetically sensitized bar of iron or steel requires to be separated from his or her kind, that the chemical atoms of the body and psychic globules may become properly polarized. I mean to say that every human being in agitation: of sorrow, grief, or joy, in any mental condition of great intensity can *usually* recover self poise better by entire separation from others for a time. There comes a state afterward, when one needs sympathy, there comes a time when one requires the assistance of others to build up the psychological depletion; but for a time the equilibrium of each individual must be established by the effort of the individual system, i. e.: *every organism is polarized unto itself*. If there has been a great shock to the nervous system, silence, quietude, and absolutely undisturbed psychological conditions, the absolute repose of every particle of the surrounding atmosphere is necessary. Then the restoration of self poise may be obtained. Therefore, if you perceive any member of your household agitated or disturbed, it is neither good breeding nor is it a point of psychologic health to straightway inquire into the cause of suffering. Let there be sufficient time for the individual to analyze and adjust the organism to the feelings; each one has a sufficient source of equipoise within, and nearly every individual is sufficiently well balanced if left

lovingly free from scrutiny and questioning to arrive at some sort of equilibrium, and will seek the sympathy of others when needed, knowing where to find it. I make these suggestions as they come into requirement in daily practice in human life, and form a portion of much that adds to or detracts from the happiness of human beings, adding to their suffering and detracting from their happiness if unheeded.

The usual contact or proximity of parent and child, brother and sister, all related members of the same household, is a contact that combines the intellectual and affectional with the tie of consanguinity or kindred. If, therefore, the parent discovers that the temperaments of two children of the same family are adverse to one another, that one becomes physically exhausted by constant companionship or sleeping with the other, they should wisely be separated. The extremes of temperaments frequently act as irritants upon the other without any mental cause, or any desire, or any lack of good temper on the part of the children. You will frequently see two children at play who harmonize perfectly and who seem, not only in point of mental but of physical contact, to take delight in one another's presence, and will all day enjoy each other's society. You will see others who will scarcely come together before there will be a point of difference and irritability. When that irritability is manifested, it may be either the result of mental contrast, or what is more likely, of some psychological or temperamental difference that should have an intermediate solvent—some other child playing with them will oftentimes produce an equilibrium where two children cannot by any possibility agree. I need not say that this is frequently the case with grown up children as well, and where the presence

of a third party affords a solvent, when the two can by no possibility ever meet without engaging in angry discussion or perhaps almost quarreling, there should always be a third party. These social solvents are admirable influences; and the true hostess understands how to place two antagonistic persons in such a position as to always have a third and more congenial one between them. So in a family, manage to have those children, or members of the family who are prone to differ, and prone to irritate one another as far from one another as possible; manage to have a third one who may be agreeable to each or may be a vital solvent—which sometimes mean the same things—as temperament often decides not only the health but frequently the temper of the individual; manage to have a person of sufficient vital adaptation and sufficient self-poise near them, so that antagonistic elements or angles and the semi-spheres may be harmonized and adjusted, by not being too closely connected.

Doubtless each member of the class will recall some experience in social life of the exhausting effects of the presence of some persons and the exhilarating or soothing effect of others. I need not recall to your minds that frequently visitors or persons with whom you must come in contact almost daily exhaust you. It is sometimes simply because their temperaments, or the condition of the vitalizing forces of their systems are such as to continually absorb from you without giving an equivalent.

An exactly balanced social state (spiritual and intellectual states not being now considered) is where the magnetic and electric forces of the one sufficiently meet and answer the requirements of the other, and where one gives in return for what is received a different but equally necessary vitalizing power. This explains why you will

frequently see some persons who are not equally intellectual enjoying each other's society. This is why a man with robust countenance and visage beaming with health and happiness will come into your office or into your drawing room, and impart a radiance and warmth wherever he moves, by the power of his vital magnetism, though he has not a thought in common with you, and this is one reason why frequently some persons are more popular in social circles than others, because they radiate an even and well-balanced magnetic or electric aura, that goes out to all, and equally harmonizes with or meets the requirements and conditions of all.

Those who contemplate entering the highest position of social life—marriage, should consider not only that this condition is one which forms the physical basis of their own social life, but also the basis of the life of other beings that may come, and affects largely all those who gather around the home center. They would do well to consider that in all that pertains to social life and its consequences (the spiritual and mental states being primarily considered), first that which pertains to psychical, vital and physical harmony should be carefully studied. This cannot be studied in any better way than by a knowledge of the different psychical temperaments, their tendencies to harmonize or clash with one another, and the power of the individual will, which forms a large portion of the individual life, to overcome the natural depressions or infirmities incident upon a lack of vitalizing temperament.

I give you, therefore, the basis of social life from this standpoint, always understanding that I in no way decide for you the primary spiritual conditions or affections, but only that of those external bases which form the foundation of a large majority of the marriages in the world.

In the first place, then, the temperamental adaptation should be observed, and the temperament previously indicated should either be united in the order in which they succeed each other, or should never overlap more than two or three of those gradations. If these conditions are violated, the results of the union will be either defects in the offspring, a lack of vital harmony on the part of the contracting parties, or a general depression of the home circle, incident upon this lack of adaptation.

The reason why members of the same family, cousins or even those of a more remote relationship, should not intermarry is because the temperaments are more liable to be similar, or not sufficiently different to form the basis of a new vitalizing power. This is why the issue of royalty and long lines of aristocracy in the Old World has gradually died out or become physically and mentally imperfect, for the simple reason that there not have been new vitalizing temperamental elements introduced; and that as the law of primogeniture has caused depletion in the value of wealth of the whole community, so the intermarriage in royal and titled families has been not adequately counterbalanced by the introduction of new vital agencies. There are frequent violations of the more subtle laws in connection with marriage in royal and aristocratic circles.

The state which imparts vitality, harmony, and even conversation, to social circles, the mental culture and moral basis being equal, is that of temperamental or psychical harmony or balance.

The children born of magnetic parents (where both are equally magnetic) are liable to inherit a scrofulus diathesis, which is not the result, as has been heretofore supposed, of any particular line of heredity or more material

law of existence, though this has much to do with its development; it is primarily the result of a lack of counter-acting electric or vital conditions. If the parents are both of electric temperament, the children are liable to paralytic diathesis, both scrofula and paralysis being the extremes caused by the absence of vitality, either in the magnetic or electric degrees. All forms of scrofulas, including pulmonary diseases, have been brought into the human family not only by an excess of carbon in the system, but by the perpetuation of that excess of carbonized tendency through the intermarriage of people who are too magnetic. All forms of paralysis have been brought into the world and engendered not only by too great amount of oxygenation of the blood, but also through the intermarriage of persons who are prone to too great a degree of electric vibration in their temperaments. The proper balance should therefore be carefully studied, and a sufficient amount of the vitalizing temperament always introduced into each family circle.

Much of the knowledge which primarily formed the basis of the tribal relations in the East, and the severe strictures of the Mosaic law with reference to external life, was because of the principles which underlie these statements being thoroughly understood, and the basic reason for the perpetuation of some of the ancient races upon earth for a great length of time was because that behind the tribal and race laws the principles of these more subtle laws were understood and followed as the basis of physical existence. But races degenerate when the basic principles are unheeded or forgotten.

I must now enter upon that subject which you will recognize the importance of considering most carefully. It is that all persons within the marriage state, or contem-

plating entering the marriage state, must admit that after the happiness and well-being of the two is complete, the office of parentage is the highest given to the *external* nature of man to know; and that children brought into the world being the direct results, externally, of that relation, if a spirit is incarnated in an imperfect form, or environed with a body that has inherited disease, or has disease as the result of a combination in the parents that is imperfect, that spirit has an added barrier to overcome in its unfoldment and progress through life; and that whosoever would enter this state must, by preparation, carefully analyze all the laws of life and health, possess an understanding, as far as is possible, of the temperamental relations existing between the two parties entering that state, with a view of giving to the embodied spirit or spirits, as far as possible in the external relations, the best condition for the expression of human life upon the earth.

Often for high mental or moral reasons and for still higher spiritual purposes persons may join their lives together, where there is no temperamental harmony; concerning this I have no suggestions. But whosoever under the circumstances just named become the center of a family and the perpetuators of their kind must do so at their own risk, so far as external results are concerned. In all instances those who enter such a relation must do so either knowingly or ignorantly. The people who live on a physical plane are usually led in such matters by impulses that are almost like instinct and take the place of knowledge. Unfortunately the education of the world has left mankind in a state of idiocy, vibrating between the instincts of ignorance and superficial knowledge that too often is offered as a substitute for a perfect comprehension of these states.

I know of no system so calculated to introduce intellectual and psychological idiocy into the world as that of the study of medicine in the usual way. Pardon me, I mean to say, having passed through the study myself, I know of no system that has left the world in a state of physical dependence so much as that system which gives a fragmentary or a halfway enlightenment without giving the other portion. Absolute ignorance is better than this, since ignorance has nothing to unlearn, and may rely upon instinct; the learned fool is a far greater one than he who is simply ignorant.

Those who enter the marriage state from what is called the lower ranks of society do so, usually, much more securely. They usually follow the attraction of *nature*; and you will generally find physical adaptation far greater in those circles than in the higher circles of life where culture and refinement have led to marriages from caste, position, wealth, and other equally high social motives (?). You will generally find that the homes of the poor and lowly have more healthful, harmonious, and rugged children, for the reason that the natural physical attractions have drawn the parents together, and the spirits entering marriage have at least not the impediment of physical unharmony, while with many of the cultured classes of the world, where society has had her *dictum* in controlling those who enter the marriage state, where the wealthy, the seekers after fame and position have joined their houses and families together in marriages of policy, there you often find imbecility or idiocy, deformities and various other defects that human beings are prone to.

By studying these laws carefully you will find that these marriages to which I refer, in the more enlightened, and therefore the more foolish ranks of society, have

been the result of some motive of policy, some external convenience, some social standard which forbids a marriage with a suitable temperament and a person of equally well balanced mind, if there is a lack of some worldly social qualification or position. And here you begin to find all that class of diseases which threaten, if it were not for the laws beyond human ignorance and control, the depletion of what is considered the best ranks of society; here you begin to enter that plane of social life which forms the basis of that bane to which I refer; and here too in this rank of life is the direct place to which I offer these remarks. For there is intelligence enough, if there were the will, to understand and battle with the difficulty. There is comprehension enough, if there were not social stultification to place the difficulty entirely within the control of the social life of earth; and there is considered sacredness enough in the subject to cause it to form the theme of suitable education and consideration.

Mothers who fail to instruct their daughters, fathers who fail to caution and warn their sons, those who neglect by willfulness, or a mistaken delicacy to give information upon subjects connected with the most vital step in human life, lay up against themselves a store of such results of neglect of duty as can only be answered by the asylums for the insane or imbecile, the inebriate asylums, the institutions for the maimed and the blind and deaf; and, worse still, that vast state of social degradation that is fast increasing in your world. I say the mother who fails to instruct her daughter, and the father who fails to warn and instruct his son, become directly or indirectly responsible for whatever inadvertance, external misfortune, degradation, or imbecility may follow in the social states of the world.

The principles in this system explain why from the Nomadic tribes of great plains and isolated country places, even from barbaric nations of the wilderness itself, when brought in contact with more refined races, there have sprung into existence the flower of the nations of the earth. Why, the invasion of the Goths, Vandals and Huns, the raids of the Norsemen, gave a new civilization to the Latin races; the Saxons and Danes gave to Europe a new impetus, after nearly destroying European civilization, and the Goths and Vandals rescued the impoverished and imbecile remnants of the southern nations of Europe from entire destruction. Those northern hordes, that swept down destroying Rome, giving a source of perpetual lamentation to the world because of the destruction of classic lore, gave new vitality and impulse to the nations of Europe, imparted a new line of vital and magnetic power. The more magnetic nations of the south of Europe, the southern strata of all nations of the earth can never, unvitalized, unaided by other races, the more electric and vital nations, give forth the highest expression of power. The mingling with the northern nations, which are more electric, which give to them the vitality and impetus of the northern temperament, has yielded as its result the Anglo-Saxon race, which now seems destined to over-run the earth, and give impetus and vitality to the entire civilization of the world. This explains why in the long line of cause and effect various vitalizing temperaments have given to old and worn out nations of the East a degree of new vitality, augmenting the strength and power of the world, and yielding what now has been wrought into civilization. This is why, being purely magnetic, the Chinese nation has deteriorated into a pigmy race, not in numbers, but in vitality and in-

telleetual ability: automatons, performing by rote the duties of life, and the mechanical wonders that are the work of their hands, with naught of the genius, the thought, the power and the imagination of the western nations. This is why the family and the fireside, sheltered and preserved too much from the encroachments of external life, becomes to itself an element of destruction.

That kind of social life which sufficiently vitalizes without giving too great a degree of harshness; that kind of contact with the primal race elements of earth that gives new vigor and strength without destroying refinement; that kind of balance in human existence which imparts physical strength, and at the same time allows the growth of mind and body equally, should be carefully studied. The tender plant should be sheltered, it is true; the sensitive and shrinking child should be shielded from too violent contact with the world; but be careful not to pander to the over-sensitiveness; be careful not to carry it beyond the point of intelligence; be careful that the child is also strengthened while shielded. This will form the key to the action of many mothers, and perhaps gives a suggestion to some mother who may be present, who has a sensitive child on the one hand, and a too demonstrative or vital one on the other; the encouragement of the former, how to give the proper vital surroundings to the one, and subjugation of the other, forms the subject of many hours of meditation, and oftentimes many nights of prayer and tears. By careful watchfulness, by consideration of the surroundings, by introducing no social elements that are antagonistic or demoralizing, the home becomes the very center of strength, vigor and power in the world, imparting all that there is of life to society, and giving

all that there is of happiness to the external existence of human beings.

The outside show, the external observances, which people denominate society; that for which people destroy their lives, and day and night go hunting in pursuit of happiness, crowd their dwellings with inharmony and devitalizing elements; this contact, to entire exhaustion of human beings on great gala days, evening receptions, the impoverishment for society on other days—these social extremes that give nothing, but rob people of vitality, are certainly to be avoided. I know of no social enjoyment in the presence of a hundred or a thousand people. I know of no more charming society than the group of a few chosen friends gathered around the family fireside. I know of nothing more degrading to human beings than this mimicry and false show which throws open the house to every comer because he happens to be of similar “social rank.” I know of nothing which so robs wife and daughter of vitality and magnetism, which they cannot afford to spare, as the entertainment of those who simply come from social etiquette, or prompted by a desire to squander away an idle hour or two. I know of nothing more demoralizing to the highest standard of human society than the necessity, which is recognized by many in social circles, of giving what they call “entertainments,” “banquets,” and “receptions.” Are they entertaining? Could they be interesting to any refined and sensitive being? There are far better amusements at the theaters. People certainly would never entertain a person who takes from them external possessions, their silver, their plate, their jewels, their pictures, their books; he would never be admitted as a guest a second time: but people compel, by the number and kind of visitors, the robbery of their

household of that which they can least afford to spare; the strength of the members of the family, the vital power which is to carry on the social life for the whole of the remainder of their lives. By squandering these you squander the center of social enjoyment, you squander the real possessions of life, and having nothing in return, impoverish your fireside. This is called entertainment!

I know of nothing more humiliating and pitiable than to see a hundred or thousand human beings dressed after the manner of one another, following one another to a fashionable residence by invitation, called, by courtesy, a social center, for the mere purpose of discussing and often criticising the viands, or gazing upon what may happen to adorn the people or the dwelling, without any possibility of having more than a moment's uninterrupted conversation with their entertainers. Better let the circle be chosen with a view to adaptation of temperament, invited whenever convenient, and let the house be open to such a social family even at all times. Better extend the radius of your family circle to include such chosen ones in the social circle as augment the happiness and increase the vitality of one another, as have gifts of mind and graces of spirit with which to adorn the fireside, and leave the multitude to its own devices. There are homes enough in the land, firesides enough; true, it would be well if there were more, but each of these may become the center of a wider social family. Instead of these immense and overcrowded gatherings, let the society be well chosen; let the individuals invited to the family and fireside be of your own degree, mentally and spiritually, if possible, and always let them be those who are in some way congenial. Let no motive of policy, no external politeness or artificiality prompt you to invite one to come

there whom you would not choose as a companion and friend of your fireside. Select wisely and well. Poisons emanate from the mind as well as from physical substances. Let no mental or vital poison come into the charmed atmosphere; let nothing that can by any possibility destroy or sap the foundations of that sacred social life. If men call you selfish and narrow let them do so, your house is your citadel and your castle; your fireside is yours to preserve and protect. What is there gives to the world all of its present joy, all of its hopes and its prophecies.

Mothers would do well to remember this when they expend their vitality in other ways than those which give to their families pleasure and enjoyment. Those would do well to remember this who consider that the superficial duties of social life require and demand of them an exercise of a great amount of strength.

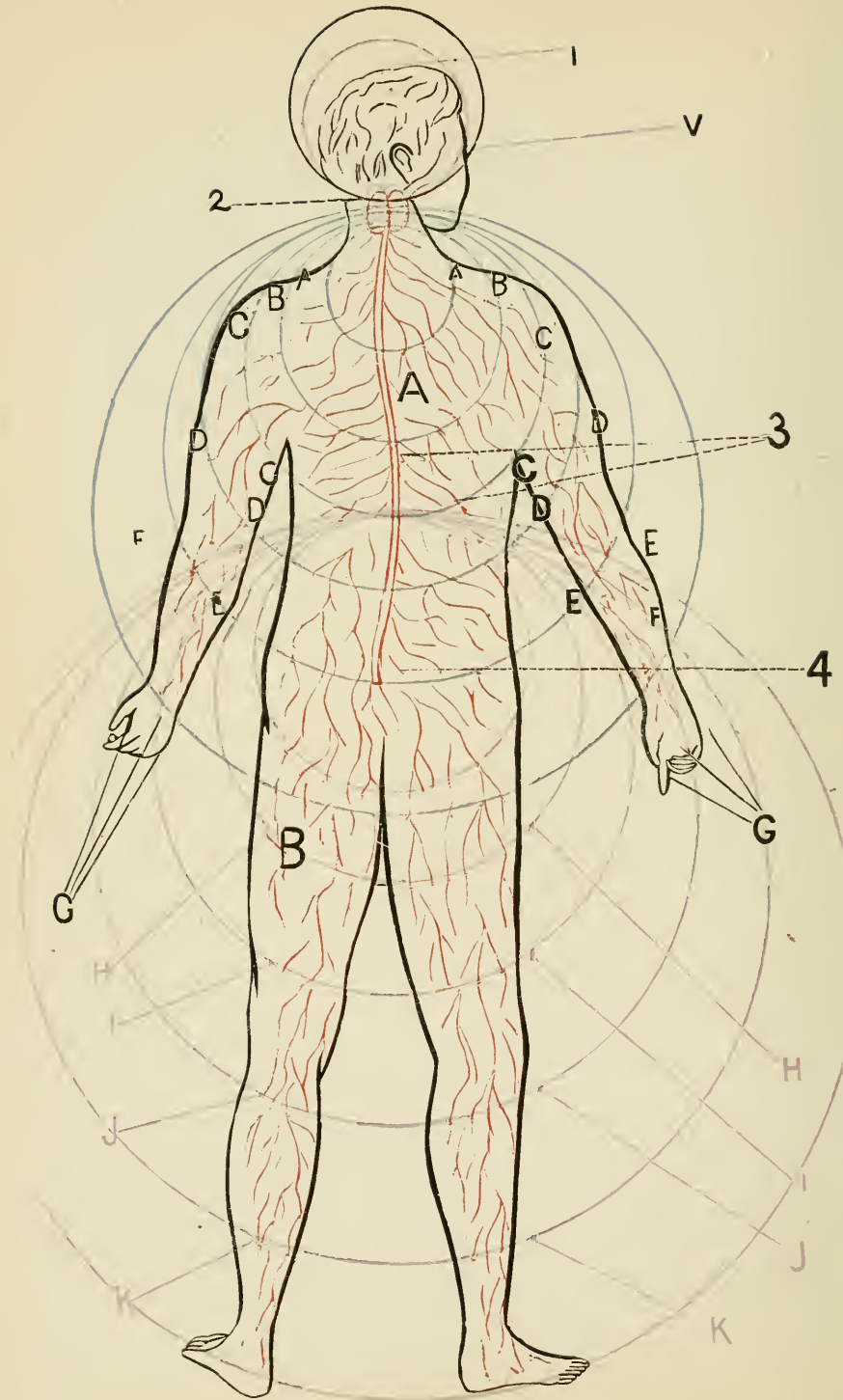
Above all, if you find yourself in any way encroaching upon one another; if you find that your atmosphere is unpleasant to another, do not, therefore, consider that it is because you are objectionable, but simply that there is a lack of assimilation between you, and hail with delight any token or indication that may make you aware of it. No one should consider it a personal fault, that he cannot change his temperament from magnetic to electric, and therefore if he cannot, that he may by some possibility be an injury to the person who is sitting next to him. No one should consider it a personal affront if there be placed between him and his neighbor another who is a solvent of the two temperaments. All these things should be carefully and constantly studied and borne in mind to the end that human beings may assist and not injure or destroy one another, may aid in building up a proper social fabric, instead of on one based on robbing the center of social

life for the maintainance of that which has the mere appearance of social life.

You will remember that Madam De Stael never received more than a dozen at a time in her wonderful *Conversations*, and it is also said of some of the most eminent literateurs in Europe that they have only a half dozen at a single reception; with such a number present, all may enter into most charming and delightful conversation. This forms the true basis of all social enjoyment: that there be not too many; that the elements be compatible, and that social life be carried out with reference to the greatest amount of good that each can impart to one another, instead of the greatest amount of gain or superficial excitement that you can get from each other, either socially, intellectually, or in any other manner.

The robber of those vital elements that constitute the life of human existence is, in my opinion, a far greater offender than the taking of any number of dollars from your possession, although not morally responsible. The vitality centered in the human system is all that there is of permanent possession in your earthly life, and whatsoever depletes your strength, taken away from you—in that degree, impairs your possessions during the time that you are to remain among men. It therefore is the privilege of each individual to shield him or herself as may be required. It is the right of all individuals to deny themselves to all company, or only receive such company as they may select. It is the privilege of every human being to conserve the vital forces for the benefit of human kind; and if one squanders one's vitality, or spends it in any injurious way, it is the right of the parent, guardian or friend to impart advice and counsel that tends to lead one in the right direction.

For the higher social government of the world; for the greater adornment of humanity; for the loftiness which accompanies the noblest work of human beings on earth, promoting perfect manhood and womanhood, I would ask your consideration of these and such subjects as the thoughts here presented may lead you to follow: in the full conviction that if you will carefully consider them, you will find that human life is a great boon, and that the contact of the spirit of man with the body was not intended as painful, but was intended for the adornment of the one and the unfoldment of the other.



Key to Plate 6.

- A. Superior or primal system of Psychopathic circles.
 - B. Inferior or secondary system of Psychopathic circles.
 - 1. Cerebrum; Psychopathic apex.
 - 2. Cerebellum; first ganglionic center, and, therefore, the Vital apex.
 - 3. Psychopathic and Vital center.
 - 4. Vital and Psychopathic base.
 - A. A. Bronchial Psychopathic poles.
 - B. B. Pulmonary Psychopathic pole.
 - C. C. Poles of heart, stomach, and lower lungs.
 - D. D. Poles of liver, stomach, and digestive organs.
 - E. E. Conjunctive poles leading to vital center.
 - F. F. Palms of hands; principal magnetic poles; affecting vital center and apex.
 - G. Lines of Psychopathic radiations.
 - H. Conjunctive pole, affecting heart and generative organs.
 - I. I. }
J. J. } Secondary poles, affecting the vital organs.
K. K. }
 - L. Soles of feet; Supreme electric pole, affecting vital and psychopathic apices, and all vital organs.
 - V. Circles of volition connected with the superior system of circles.
- See Lesson VI.

Lesson VI.

THE

Actual Magnetic and Electric Poles

— AND THEIR —

CORRESPONDING NERVE CENTERS,

TOGETHER WITH THEIR RELATIONS TO PSYCHO-

PATHIC TREATMENT.

LESSON VI.

THE ACTUAL MAGNETIC AND ELECTRIC POLES AND THEIR
CORRESPONDING NERVE CENTERS, TOGETHER
WITH THEIR RELATIONS TO PSY-
CHOPATHIC TREATMENT.
(See Plates 5 and 6.)

In this lesson I propose to give practical hints to those practising Psychopathy or healing in any of its occult departments.

As I believe that the diseases of the human system are amenable, in most cases, to this system of practice, and that, if aided by clairvoyant examination, to the extent of the healer becoming fully possessed of a knowledge of the condition of the body, healing, so far as is possible, may become almost infallible.

The difficulty in medical diagnosis is that, in nearly every instance, the physician is obliged to rely upon symptomatic or external indications, instead of a knowledge of real conditions. The psychical effects upon the nervous system are so complicated that there are sympathetic symptoms of disease when no disease really exists; there are often psychologic indications of disease when no disease exists; and frequently indications of one disease appear when the cause is, primarily, in another disease of the organism. All of these states baffle the usual skill of the medical man in examinations, as well as treatment. It is only by clairvoyance or spiritual perception in other ways,

that a direct and correct apprehension of the psychic state of the system and its vital conditions can be arrived at. By the recognition of clairvoyance, by protecting and encouraging clairvoyant examinations, every physician will find that this method will, in every instance, aid materially, and in nearly all cases successfully reveal to him the nature of the disease.

The nervous system generates the substance, the nerve aura, through which all vitalizing forces are distributed throughout the system. It is the nervous system that generates and carries forward the nerve aura. It is the nervous system that is directly under the influence of the psychologic force, through the psychic globule, and receives, psychologically, the impressions of the mind. It is the nervous system and its derangements that constitute the vital basis of action for practice of medicine; the students of *materia medica* treating *from* the external and internal surfaces to the nerves. The psychopathist treating from spirit to nerve aura.

I would give nothing in the nature of remedies usually considered necessary to renovate the blood. I would rarely give anything through the nutritive system, as a remedial aid to the human body. I would give no mineral remedies, since these, by the very difference in the nature of their molecular action, do not assimilate with the vital portions of the human body. The system of *materia medica* which gives compounds of mineral substances for specific diseases is, in my opinion—and I say this, having had long years of experience in the practice—a direct system of poisoning, only the exceptional human organism could withstand it, and such cases might recover, while the organism that was naturally sensitive, or had become enfeebled by nervous prostration or dis-

ease, became an easy prey to the aggressive and violent remedies used in Allopathic therapeutics.

I consider that minerals in their native state, or even in solutions and triturations, are many degrees removed from any possible assimilation with the human system. The vegetable and animal kingdoms and their respective organic assimilations are required to take up the mineral substances, and intervene between the human organism and any of the mineral preparations administered in the usual schools of practice. These minerals in higher compounds can be readily found in different orders of the vegetable kingdom and through the phosphatizing or carbonizing processes, refined to meet the human body, or, better still, may be found in the atmosphere surrounding the human being.

Every human being in a healthful state of activity is surrounded by active electric or magnetic particles that readily take up and assimilate other particles from the atmosphere or from persons, who are in magnetic or electric adaptation, and any person, enfeebled by disease, coming in contact with these healthful, active magnetic or electric particles, is benefited by them; these substances held in solution constitute all the mineral substances that the human organism, in a proper system of healing, would require.

The surface of the body seems to constitute the most direct outward means of access to the nervous system. I mean the most direct and outermost, because the most accessible from the external. The surface of the body should, therefore, be kept properly warm, properly clothed, properly protected from and amenable to atmospheric and other influences, by suitable attention to cutaneous conditions. Many persons think it necessary to

drown themselves, in order to be in a healthful condition externally. Many persons of a very ancient school of faith, consider it necessary never to apply any external ablutions except theologically. Many persons believe that the intermediate practice between these two extremes is that which is best. I can easily give you a criterion. A person in full health and vigor, throwing off actively the carbonized and effete particles that have filled their functions requires that the system shall each day be externally bathed with cold water. A person who is negative and electric, giving off electric particles continually, should have great care, not applying cold water too frequently, and, if taking baths or keeping the external surface active, it should be accompanied with proper warmth and proper magnetic conditions, so that the electric currents may pass off freely from the system, but not too freely, and that the system shall not be depleted by too continuous an exhalation of vitality.

Electric persons should usually bathe in hot water. Magnetic persons should usually bathe in cold water. Tepid water should not be applied to the human system excepting for specific purposes, since it is more enervating than either the cold or the hot water. That which is agreeable to the individual, as decided by sensation concerning the temperature of water while bathing, is generally a correct guide, as the nerves lying nearest the cutaneous surface of the body are the sure indicators of what the surface of the body requires. In disease, however, there is sometimes a mistaken choice, and the wise physician will carefully examine and determine whether that preference be the result of the natural and spontaneous action of the nervous system, or whether it be the result of the disease that renders the surface of the body unduly

sensitive. Proper care in this matter is very necessary. I do not know but what the Hydropathic institutions of the country have done quite as much harm in the former practice of the use of cold water as the ancient system of Allopathy in its practice of administering mineral poisons; I do not know but what the system of drowning out disease *ad libitum*, especially chilling it out, is quite as destructive to human vitality and life as the system of gorging the nutritive system with mineral poisons that cannot be assimilated. Both systems are extremes, and of all extremes of course one should be careful to avoid those which have the greatest tendency to devitalize and render the system unfit for the resistance of the external forces that are continually consuming and destroying it.

The nervous system is accessible to magnetic treatment at all points of the surface of the body, but is more accessible at given points than others, as there are what I may denominate magnetic and electric poles, centers of psychic force, that in themselves form the direct poles for the action of the magnetic physician.

In applying Psychopathic treatment if the patient be in a negative condition, prostrated by lack of nervous power, the vitalizing process should be begun exactly at the base of the brain, where the spinal cord begins; for the reason that there is concentrated the ganglia that form the nerve forces of the brain, that act upon the involuntary functions, and the nerve forces are centered there as they are also down the spinal column, and thence to all the vital centers. The Psychopathic practitioner should therefore apply either his will-power, which to sensitive patients is quite sufficient, or, added to the will power, the palm of his right hand to that particular and primal nerve center, holding the right hand of the patient with his left hand.

This sends an immediate action of the electric currents throughout the entire system, and causes those forces that have been negative to at once assume a positive condition. If the patient is magnetic and has too much vital power, so much so that the magnetic force is consuming and destroying the system, the Psychopathic physician should place his hand upon the *forehead* of the patient, because that produces a negative physical condition, and sends throughout the nervous system, a mental process more direct than the other which is a cerebral and physical process. Persons of a negative or electric temperament are prone to too great activity in the brain, and require that the attraction of all those minute particles heretofore used in illustration shall pass from the brain. Persons in high state of *physical* activity require that the brain power shall be stimulated to throw off the superabundance of physical power. Then in treating the negative or exceedingly prostrate patient you pass your hand along the spinal column as far as the organic difficulty. If it be the lungs, the heart, or the liver, do not go beyond that at first, but establish a vital connection between the base of the brain, where the nerve forces center, and the organ that is disturbed. It is never advisable to perform any unguided gesticulations and passes; frequently the organ that requires treatment is injured, and the portions of the body that do not require treatment are injured by undue exercise of motion in the form of passes. Be careful of your motions, your gestures; be careful of your touch, for in all healing you should conserve all the force, and should apply it intelligently with reference to the treatment of the disease. Having passed the hand down the spinal column as far as the lungs, the heart, the liver, or whatever portion of the body is affected, remove it and

find the magnetic or electric pole of the organ that is affected.

By the series of circles, indicated in the plate, you can readily find those poles. You will observe that the base of the brain always is the apex or highest circumference of the circle; beginning by tracing the circle through the first vital organ, which is the lungs—the upper portion of the lungs, you will find that the points of the shoulders will be the direct and outermost point of contact for the upper portions of the lungs. If, therefore, you are treating persons for throat or lung diseases, more especially any bronchial difficulty, you will not treat them on the surface near the throat and chest, nor irritate the surface, nor slap or pound away at those vital organs, but you will place your hand upon the points of the shoulders, thus producing a direct current through the pole that is connected with the lungs, as indicated by the first circle, connecting the brain with that particular organ that is diseased. You will then pass your hands continually from the base of the brain to the pole of the lungs, following in your motions the line of the circle. By doing so you will restore the interrupted vitality and the nervous system will carry the vital current where it is wanted.

We will continue to illustrate the circles: Draw a circle beginning at the base of the brain through the next vital organ, which is the heart; the upper portion of the stomach, the lower portion of the lungs. You have then at the points indicated on the plate the psychic centers or magnetic pole for those vital centers, the stomach, the heart, and the lower portion of the lungs; by the application of the motions or passes in the manner previously indicated, you will find the nervous system will immediately take up the vital globules and convey them to the vital

organ affected. The hands are never to be placed either on the back or on the front portion of the body immediately covering the part diseased, but on the *poles* indicated as connected with that portion, and you are by passes, or by keeping the hands, one on the pole, the other at the base of the brain, to restore the vital currents to the diseased organ.

You continue to follow the circles until each vital portion of the body is indicated by these circular lines, and you will find when you have finished that the heart is the center of which the apex of the circumference of the circles is in the base of the brain, and that this series of circles will give you the key to the poles of every vital portion of the human body; and in such manner as we have indicated you are to treat those vital portions.

The palms of the hands and the soles of the feet are the *extreme* magnetic and electric poles, and should always be touched with the greatest care and discernment. If the electric currents are too active, you should never touch the palms of the hands of your patient. If they are not sufficiently active, touch them with the palms of your hands, and it will send a distributing current immediately to all the magnetic poles. The soles of the feet are still more sensitive, and should be touched with great care, and a correct knowledge of the effect upon the temperament of the patient. With many persons who are particularly sensitive, to touch the soles of the feet would throw them into convulsions; and we have known young children to be thus thrown into spasms without any seeming cause, by the careless contact of nurse or mother with the soles of the feet; they are the extreme poles to the vital organs of the entire body, through the secondary series of circles, and from the extreme basic circumfer-

ence of all the series of circles that can be connected with the vital organism, the brain or nervous system.

It is useful to apply the touch where any of the veinous arterial pulsations are found, since these, many times, are nerve centers; but these are not necessarily the magnetic or electric poles of the vital organs to be affected. Continuing the study of the circles, you pass, therefore, along the nervous system at the points indicated, always making the base of the brain the apex of the circles, and also extending the circle to the next vital organ or organs, until you find that the psychopathic connection with the human system is really in a complete series of circles, of which the base of the brain is the converging point or apex of the series, and where the circumference of all the circles must unite and blend to form the perfect plan.

The source of all the power is in the psychic sphere (see plate), which controls the nerves of the vital sphere as well as the nerves of the anterior brain, face, and the optic nerves, the nerves of hearing—these are affected largely by diseases in other portions of the body. The sight is as frequently affected by other diseased portions of the system as it is by disease of the optic nerve. It is very rarely that any disease of the eyes is produced by defect in the optic nerve, or in the organic structure of the eyes, but rather by nervous sympathy with other organs of the body that secondarily affect the eyes, as being near the nerve centers of the entire system. Extreme fatigue, prostration, difficulty of the heart, lungs or stomach will cause the eyes to be sympathetically affected; and nothing can be a greater mistake than to treat the eyes for these sympathetic difficulties. Any skillful oculist can tell you whether there be really a defect of

the organs of seeing or whether the defect manifested in the eyes is the result of sympathetic connection with other vital organs; for instance, when the liver is inactive and the stomach does not properly perform its functions, and the excretions do not pass away, the vision is frequently affected by shadows, by singular appearances, by dark objects that seem to flit before the eyes; all of which alarm the person, who does not consider that the cause lies back of the vision, and is not in the eyes at all. Great prostration will frequently cause an introversion of objects, and if the nervous system be acted upon in any given direction of mental sorrow or joy, it frequently causes objects to appear entirely different from what they are, either reversing them—and in many instances, if there be great activity of the brain and a great convergence of the magnetic or electric forces to the brain, there will be an entire confusion of all objects, so that the retina cannot be relied upon to reflect any impressions whatever.

The eyes are the most sensitive, the most directly connected with the whole nervous system, are in reality the one psychologic pole through which the spirit of man expresses himself more directly than any other mechanical organ of the body. More sensitive than touch, more sensitive than hearing, more sensitive in its structure than any other organ of the body, the eye is not only the point of outlook of the spirit, but that of *inlook* of all contending and agreeable magnetic influences. The "evil eye," practised among the nations of Africa, and believed in by most of the colored people in the Southern States, was none other than adverse magnetic influence, passing from one person to another, through the organs of sight. Affection, sorrow, love, fear, anguish—all are more readily expressed in the eye than by any other

function or organ of the body. If a person is angry, the effect of that anger is visible at once in the eyes; and the effect upon sensitive persons is more direct if the one who is angry looks at them intentionally or chances to meet their gaze. A positive vibration which the nerve force generates, and which is the result of the affection, whatever it may be, of love or hate, kindness or malignity, passes from the eyes of one person to another, and one is contaminated or blessed, by the contact of eyes. Be careful toward whom you look, how you look and what manner of thought exists in your mind when you gaze at each other. The honest countenance, the clear eye that is not afraid to meet yours in frankness and in open conversation, is the one that you trust. On the other hand, the eye that avoids yours, that always turns aside, acting as if there were something to conceal, is either the indication of very great sensitiveness, or of something that lies hidden, a sinister nature.

I speak of these things because this treatment includes mental as well as physical states. If your patient be very sensitive, do not look in the eyes all the time, possibly not at all. If your patient be very positive, be sure that you get possession of the eyes first. A babe is often afraid of the too persistent gaze, but readily accepts the kindly arms that enfold. If a patient shrinks from your gaze, give confidence first by conversation, or perhaps by a gentle touch, but be careful not to seize possession of the principal avenue to the spirit before you have won the confidence of the one whom you are to treat.

Above all, if you find your presence, either magnetically or otherwise, in any degree agitating to the nervous condition of the patient, be sure that you are not the right physician for that one, and send another in your

place, or ask the patient to employ another. There is no moral or physical defect implied in a lack of adaptability of a Psychopathic physician. There is no disgrace in not being adapted to treat one person when you are suitable for another. The law of adaptability as indicated in previous lessons should be carefully studied, and one who would understand the power of healing must know at a glance almost whether temperamentally and with reference to the volition to be employed, one is the person to treat the patient to whom one is called.

Whenever the patient reclines you must remember that the magnetic forces of the body are measurably changed; therefore, that you should study the law of the action of the magnetic and electric currents. When the body is reclining, the electric currents pass off from the system at right angles, the magnetic currents at parallel lines, according to the circles we have named. From the vital center of the brain the electric currents continually flow. Of course they are more apparent at the termination of the fingers and of the feet. If you know the exact magnetic poles indicated by the circles you will find a current magnetic or electric passing out from each of these poles. When the body reclines the magnetic or electric action is at right angles with the action when sitting or standing, and therefore in treating persons who are confined to their beds, you should be careful to make passes at right angles with those you would make if the patient were sitting or standing. A neglect of this will cause great disturbance by the return of the diseased atoms when they are intended to pass off with the psychical currents.

With reference to the electric temperament, you should also remember that in making passes toward the brain, or toward the organ diseased, you may be impoverishing the

body or the brain of those forces required to sustain it. Usually the electric temperament requires that the passes shall be made from the brain toward the vital centers, but if reclining, as we have said, the passes should be at right angles. The magnetic temperament usually requires that the passes shall be made with reference to stimulating the action of the brain, calling all the forces and the action of the volition of the individual into play. But in case the magnetic temperament is by disease affected with electric symptoms or conditions, then you should watch these symptoms and reverse the motion or the passes if you do not at once relieve their suffering.

Two conditions are necessary for successful Psychopathic treatment aside from those named: Those named are clairvoyant perception of the disease by the physician or capability of describing that disease to the comprehension of the physician. Second, a thorough knowledge of the magnetic currents of the body and of the nervous system, so that the nervous poles may be carefully studied and the treatment properly duly applied. The next condition is that the Psychopathic physician shall have absolute control of his own volition, which I shall more fully illustrate in the next lesson; but he must be the master of the body which he uses to heal others, or he is not the healer. He must have control not only of every physical appetite, every external sensation, but also of every thought. He must be able at will to summon any particular line of thought or any exercise of individual volition for the benefit of his patient; and if his patient be in sorrow he must be able not only to sympathize but to command that sympathy to the extent of not overwhelming his patient with it. If the patient be nervous or restless he must be perfectly calm, and so express the calm-

ness as not to irritate the already irritable condition of the patient. He must, in other words, be the embodiment of the system of treatment that he would practice, and in proportion as he is this, so will he be successful.

Women are often more successful, or have been heretofore more successful as Psychopathic physicians. Many have been Psychopathic physicians unconsciously as nurses, or attendants upon the sick. More intuitive, they are more sensitive to the exact state of the mind and body of the patient. Even if they have not scientific knowledge, and often *because* they have not, they have that perception which more than takes its place, and does far more than any skill of the physician can possibly do. I have often wondered at the barbarity with which the medical profession have usually received the attempts of women to study the practice of medicine. I have wondered, considering the fact that women have been the accepted nurses of the sick, and attendants in hospitals and upon battle-fields, have proven themselves capable of self-control, endurance—often being the real physicians in attendance, because performing the real Psychopathic work—I have wondered at physicians opposing their efforts to obtain the technical knowledge which would enable them not only to minister as attendants and nurses, but to give accurate information as physicians to those upon whom they attend; and I hail with delight, as the guerdon of a new era in the practice of healing, that women are received in many of the medical colleges of the land, and have become successful physicians, and that women are employed in many households of the land as the only capable physicians. Until men shall be more sensitive, until men shall have abandoned many of the habits that now control them, they are not suitable medical atten-

dants of sensitive women and children, nor even of men. Until the use of intoxicating drinks and the poisonous influence of tobacco, and many of the conditions that form their accompanying atmospheres, and are too gross to assimilate with the patient under psychopathic treatment; until these shall be fully abandoned—excepting of course under the actual requirements of necessity, such as the individual must determine—I do not see that there can be any great advancement among *men* as Psychopathic physicians. Many a sensitive patient has been thrown into a nervous fever by mere contact with the physician who is too material, not only in his thoughts but in his method of life; and many children are more seriously affected by the presence of the physician than the scourge of scarlatina, diphtheria, or whatever disease affects them.

Be careful what physician you introduce to the sensitive child; be careful to whom you go for healing for the sensitive woman. Be careful to whom you look for aid where a human life, whose conditions depend on the most careful psychological knowledge, may be affected seriously and perhaps fatally. Be careful not only in serious illness, but in daily walks of life and in usual health, since that which acts unfavorably in serious sickness frequently brings on disease when a person is seemingly well. No human being can be in suitable condition for the companionship or contact with other human beings that are sensitive, unless he is ready to abandon anything that inflicts injury upon another human being, or impairs the health of his own organism.

I say this with all charity, and in full consciousness of the weight of appetite upon many persons; I say this, fully aware that many of the wisest physicians recommend the use of stimulants in the way of intoxicating beverages

and of tobacco. But I do say that no physician is capable of performing the high office to which he is called, unless he can subsist upon the articles that contain in themselves the vitalizing elements, without anything to stimulate a vitality which it does not create. And I may just as well say here what I mean by this—that alcohol contains no *nutrition* to the human body; that spirits of wine are only the vehicle for stimulating *in extreme cases* of debility or suspension of vitality, the requisite magnetic or electric forces in the system. In cases of drowning, or when suffering from extreme cold, to the degree of suspended animation, or when depressed by very prolonged disease or nervous prostration, it is frequently found necessary to employ alcoholic stimulants as an immediate aid to the restoration or continuance of life. If the Psychopathic physician were there, he could do far better. If the person with proper volition were there, he could succeed when alcohol would fail. In no instance has it ever been known to *impart* any vitality beyond that of setting in motion the suspended functions of the human body; in such cases, if there is not vitality enough to keep those functions in motion, the alcohol is without effect. Armies in long marches, persons affected with recurring periods of debility, find no lasting benefit from alcoholic stimulants. The stimulation of life which is offered is, therefore, only temporary, and sometimes very hazardous, and I would rather employ a vitalizing force that contains within itself the enduring property, than that which merely expresses a fictitious value, and gives nothing in return. But the use of this, like all other remedies, must be a matter of judgment.

Of course, I am also adverse to the prevalent practice of the use of tobacco. I believe that opium, deadly and

baneful as it is, is not more injurious. I believe that both are the bane of this age of growth and advancement, and especially to the youth of the country. I believe it more injurious than alcoholic stimulants. The effect upon manhood is even greater. And, while many persons live to exceeding years, and many other persons seem to enjoy great vigor, who are in constant use of this poison, I still believe that the average vitality of the rising generation is fifty per cent less, because of the use of tobacco; and I could easily point out to you that the growth of vitality, mentally and physically, of the youth of our land is in exact ratio to their abstinence from the use of this weed.

If, therefore, in giving suggestions upon Psychopathic treatment, I give suggestions upon all that connects human life with its practice or receptivity; if I give suggestions concerning anything that can possibly, socially or otherwise, impair the correct conservation of the vitalizing currents of the human body, I do so because I believe, other things being equal, and the human system being amenable to the laws regulating the food and sustenance required, that this system contains all that is necessary for the preservation and healing of humanity. Other things not being equal, I do not see that *any* system succeeds. I do not see that any school of medical practice is available to stay or cause to cease any form of human disease, unless sanitary and physiological laws are observed. I see that enlightenment and vigilance concerning the laws of life and health have been the chief instrumentalities in causing the cessation or modification of the maladies that are fatal to healthful human existence; and I see that the further enlightenment in the direction of greater sanitary measures, physically and mentally, will form the adequate

and final *physical* remedy, and that the adjustment of human life in exact proportion to the physical and spiritual needs forms the true mission of the *Psychopathic* healer and teacher.

Theology and the science of medicine, the true religion and true healing, would seem to me to blend. I cannot imagine any one "saving the souls" of people, without also imparting (perhaps as a secondary matter) knowledge that will enable them to live harmoniously while they occupy their physical bodies. I cannot imagine any one to accurately convey knowledge that is suitable to eradicate human suffering externally, that does not reach the very foundations of life, by the vital connection of the brain with the spirit of man, as that becomes finally the center of all modification, or of all absence of suffering.

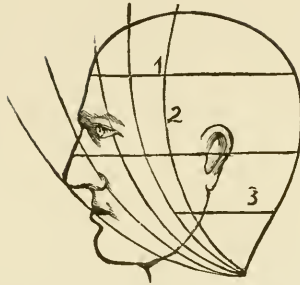
He who is free from pain, he whose spirit rises above subjugation by the senses, is the one who adjusts his physical habitation to the laws of outward life, and then, shaping the mind in accordance with his spiritual nature, perceives in his body only the mechanism which he must understand and keep in order, and in his brain a mechanism that he must usefully employ to adjust the body, while the great portion of his life will be spent in those ever-increasing and more important pursuits, that belong to the spirit, instead of in the routine now employed to nourish and sustain the body.

These suggestions form the basis of the new system of treatment. I give them to you as hints, hoping that you will employ clairvoyance, and study the relation of magnetism, mesmerism, and psychology, as well as the influence of electric currents upon the various conditions of the human organism, nervous centers, and upon the brain, and therefore upon the body; and finally will gov-

ern yourselves by a careful adjustment of these to the individual symptoms and conditions, formulating no unalterable rules, watching with intuition and perception the indications in every patient; as each one differs from the other, so each individual requires different treatment at the hands of the physician, and frequently requires a different physician. The hand of a child may soothe the pain of the neuralgiae, and the hand of the gray-haired sire may impart strength and vitality to one who is suffering from nervous prostration. The strong in body are not always the strong in mind. You must, therefore, guard well all the approaches to the nerve centers; be sure that the mind and its influence are in accord with the influences of the body.

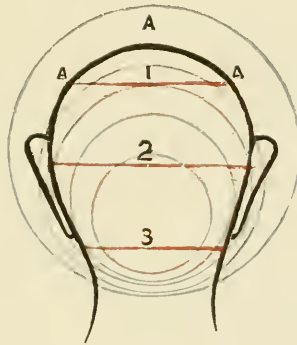
I have pointed out the regular magnetic and psychopathic circles and poles. I leave these with their variations and deviations to your study and consideration, in the hope that as you adjust yourselves to the conditions of vital life, so also the spirit will find in your bodies a suitable habitation.

PLATE 7.



1. VOLITION; 2. SUB-VOLITION; 3. INVOLUTION.

The lines indicate facial poles, corresponding to magnetic and electric poles of the body.



A A A A A PSYCHIC ARCH.

1. VOLITION. }
 2. SUB-VOLITION. } The five circles indicate the poles of the brain
 3. INVOLUTION. } that correspond to the magnetic and electric
 poles.

Lesson VII.

VOLITION.

AS APPLIED IN PSYGHOPATHY.



LESSON VII.

VOLITION—AS APPLIED IN PSYCHOPATHY.

(See Plates 2, 5, 6 and 7.)

The subject for this evening's lesson is *Volition*. By *volition* I mean the conscious action of the human will in connection with the vital functions of the body.

In *materia medica* there is said to be a "voluntary" and "involuntary" action.

The "involuntary" process being all that pertains to the action of the *vital* functions of the body, such as the circulation of the blood, the functions of digestion and nutrition, respiration, and some portion of the nervous and muscular systems. The "voluntary" action consists in a secondary control of the muscles by the mind, to the performance of any particular act or motion; all mechanical skill in art, music, gymnastics, legerdemain, dancing, etc., are included in the trained or *voluntary* action, and I believe it is admitted by science that even the vital processes may be somewhat controlled by volition.

In the beginning of these lessons I stated that there is no absolutely involuntary action, *primarily*; that what appears to be so is but the *a priori* or accustomed action of the spirit upon the vital functions of the body, and, being organic, this action begins with the beginning of the organism, and unfolds with its growth; and, therefore, by the time the organism is ready for external existence the more mechanical functions of organic life are customary to the spirit in its contact with the body.

The voluntary action, according to my idea, is where the vital forces are impelled, altered or suspended by the action of the will: as, for instance, in walking, in raising the hand, in performing any labor that requires the double action of the mind and body.

I denominate the direct action of the spirit, through the mind, *Volition*. The seat of volition is found in the cerebrum, or larger brain, the smaller or posterior portion being the seat of involition at the base of the brain, the larger or anterior portion being above the ears; that portion of the brain that describes the arch from the ears over the top of the head, I denominate the *Psychic arch*. This is the particular region for the focalization of the spirit through those organs that express Volition. The intellectual portion of the brain, which phrenology locates in the region of the forehead, I denominate *Sub-volition*, meaning by this term, the secondary action of the process of volition through the intellect—through the reasoning faculties of the brain. You will please bear in mind that reason is not an active force, so far as its control over the vital functions is concerned, but is introspective and secondary; that true volition is formulated intuition or will power, and that, until thought unites in the realm of volition, or reaches the formulated state, the mind cannot reason upon it, nor take action concerning it; therefore, that which mental philosophy usually calls reason, is here named sub-volition. The portion of the brain where the action of the spirit upon the organic functions centers was pointed out in the last lesson; that posterior portion I denominate the region of *Involition*; that is, the last stage of volition, where the thought terminates in vital action, and where the spirit comes in contact with and acts through the vital functions of the body.

The three distinct divisions of the action of the spirit upon the human organism are: *volition*, the focalization of which is in the portion of the brain indicated by the psychic arch; *sub-volition*, situated in the portion that is denominated the region of the intellect; and *involution* situated in that portion which is denominated the organic or vital portion of the posterior brain.

A thought may have its existence in the intuition, without taking the form of volition; without producing any effect either upon the intellect or upon the organic functions of the body. For instance, the intuitive perception of religion, all the higher affections, some forms of imagination and sentiment, and even a system of life, may be so regulated from within, in reference to the mind and its contact with the body, as to produce no voluntary effect upon the outward organism and, scarcely any upon the intellect or brain.* When, however, volition is formulated to the extent of stimulating either the organs of sub-volition or those of involution, there is always effort, there action ensues. Persons with very large physical natures are impressed through the organs of involution, namely, through the external senses. These are named sensations, and rarely do the impressions emanate from either the organs of sub-volition or those of volition. Persons endowed with large reasoning powers subject every thought to the action of sub-volition, namely, of reason, through causality, comparison, and the various intellectual processes that finally culminate in action. Those persons are considered very unpractical who have a great deal of volition, and often a great deal of sub-volition, but little

*A highly endowed nature is often governed by intuition, without any apparent effort, so perfectly is the organism subjugated by the spirit.

involuntary contact with the vital forces of the body; hence the vibrations do not reach the vital portion, but only reach the organs of volition and sub-volition, producing a state of very great mental and spiritual activity, but not stimulating the vital functions. These persons are considered enthusiasts, and are denominated "dreamers" and "transcendentalists," and constitute a large majority of those persons who are called reformers, but who are not able to embody their thoughts and ideas in external action. On the contrary, a person may have very little volition and very little intellect, but if he have a great amount of vitality, involition causes him to do a great many things that seem more practical; he often performs these practical things without any reasoning process or any consciousness of why he does them, after the manner that the beaver builds a dam, that the bird builds the nest, that the bee constructs the geometrical sections in which the sweets are deposited; yet without any actual process of volition, simply by that action through which the spirit is connected with the vital organism.

Whenever, therefore, a thought "enters the mind," it must have come from the realm of volition into that of sub-volition, then it must pass through the mind, into the realm of involition, there to be acted upon. If the thought embody a principle, it comes from the real source of volition, which is the spirit; if the thought be born of contact with the body, it rarely reaches that portion, but is the action of sub-volition and involition. The action and reaction of volition, sub-volition and involition constitute the source of all psychical, mental and even physical states.

You will observe the circles which I designated (see plate), in connection with the last lesson to point out the

magnetic and electric poles. By numbering these circles and noting the corresponding number of circles around the brain at equal distances, you will find the psychic poles at the brain center of the various organic functions of the body, corresponding and related to the magnetic and electric poles. The circles of Volition, Sub-Volition and Involution that you are to reach when you place your hand upon any given portion of the head. By placing your hand on the base of the brain, as I said before, you reach the entire magnetic and electric connections of the vital organism; the first brain circle is the one which comes in contact with the first circle downward; and so with each of the others; the second brain circle corresponds to the second vital circle, that is, the brain pole connected with the heart, and the center of the vital system, and so on until you reach the entire system through corresponding circles drawn around the brain. If you wish to reach a person in their spiritual nature, and cause them to act upon their vital organism through their own volition, you must do so by *will* power alone. *Never place your hand on the top of the head.* It is the psychic citadel, and must never be touched except by the hand of the one inspired to bless. If you wish to reach one through your own volition, place the hand at the base of the brain. If you wish to reach one through the sub-volition, you place your hand upon the forehead, or, what is better, in exceptional and well adapted cases, place your forehead upon theirs, since sympathetic action takes place whenever the corresponding poles in connection with the brain meet each other.

Very sensitive persons, especially Psychical subjects, have been seriously affected, sometimes almost driven as by force from their physical organisms, by the placing of

the hand of another, even although in kindness, on the head. Never pat a child on the top of the head. The skull of an infant does not close at the psychic apex until months, and sometimes years after birth. In benediction or blessing, the hands may be placed above the head, but not upon it.

The human spirit rarely expresses itself through perfect volition in its action upon the organism; where it does so the body is not only in perfect health and harmony, but able to ward off every kind of disease; all that are supposed to be contagious—everything that is miasmatic, everything that is in the atmosphere as the result of atmospheric changes or poisons—and is within itself a complete system of life. How far each individual represents the perfect state of volition of the spirit, each may be somewhat able to judge.

You will note that if you take a severe cold, as you term it, you do so at a time when the power of the will is not particularly active, when you are in a negative state, when you are suffering from some depression of mind or body, and not when the vital forces are in full activity in consequence of some active possession of the mind. When a person is animated by great joy, when love or any absorbing emotion possesses one, the system is not in an involuntary condition, but pervaded by the volition, and consequently no disease can reach the body; when the body is in sleep, and the spirit, therefore, does not act upon it through volition, when one is resting, the voluntary functions are suspended for the time; when one is indifferent, as the result of some mental state or depression, then the physical system becomes subject to diseases which are rendered positive to it through the lack of the voluntary possession. All harmful things, includ-

ing disease, can be warded off by constant heathful mental occupation, and by a determination of the spirit to pervade the entire body, as well as the brain, with the voluntary action, and by reaching with the will power into every department of the physical being where there is liable to be any depression whatever.

You will also note that disease is frequently invited by too much thinking upon it; that persons who are supposed to be prone to consumption invite that disease by constant depression, as the result of their predisposition to it, their supposed hereditary tendencies. You are aware that persons condemned to death as criminals have been tested in reference to the psychologic effect of certain supposed diseases or bodily conditions, and that the result of these tests is that a person can die supposing he is being bled to death when there is only warm water trickling over his arm: that a person can die of cholera or small-pox when there has been no cholera or small-pox in the neighborhood, by merely supposing that he has rested in a bed where some one had died of cholera or small-pox. These instances show the effect of the lack of volition upon the body, under a mistaken idea or negation. Disease, real or simulated, can be the result of a lack of volition, then the positive effect of the mind, and the intent that one is going to live in connection with the organism as long as possible, and that one intends never to be depressed, and that one will not take cold, and that one will have no especial or given disease, which everybody predicts that one will have, is sure to produce, in many instances, vigorous and vitalizing results. Always be certain that you are not going to take any disease; be sure that the small-pox or any other contagious disease will not affect you; be certain that you can ward off these things, and, if you *are*

sure, you can ward them off. Sanitary measures being equal, and the mind in an active state, the volition can prevent the body from taking any contagious disease whatsoever. By a proper exercise of the will, the cholera (which is a disease of involution, attacks people in a negative state, is in itself a negation), can be entirely prevented. Courage, perseverance, cheerfulness, surrounding the body and mind with conditions that have not the tendency to invite any special form of disease, will prevent its occurrence. I have tried these experiments upon persons predisposed, constitutionally, to certain forms of disease, have tried them upon persons disposed to pulmonary or scrofulous diseases, and I have found that in ninety-nine cases out of a hundred, all hereditary consumptives can be cured by the proper application of this volition. But in the first place, the mother, or, I beg pardon, the grandmother, discovers that the child is delicate, perceives tendencies that are like the mother, poor thing, who passed on before her time, and all the way up from childhood to womanhood the child has the thought instilled into her mind—that she is a consumptive. Such rearing would give any one the consumption, if one were not predisposed to it; it is sufficient to invite the disease, since the action of the mind in an involuntary state, preys upon the particular organ to which the disease is invited. And no wonder that she too follows in the footsteps of her mother. I give this, of course, as an extreme illustration, but in a smaller degree it pervades nearly all classes of people in connection with all forms of disease.

The love of sympathy often causes people to invite and perpetuate a suffering which at first is not very extreme, but which one may make extreme by dwelling upon it, and inviting attention and soliciting sympathy. The

small hurt of the babe lasts for hours at the interval when mamma is required to "kiss it and make it well;" and no one ever had a disease, no one ever had a complaint, but what some one else always has had something that was far worse. The relating of these sufferings constitutes one great element of social life. It is interesting to observe that no soldier wounded upon battle-field, who had suffered for his country, or who had wounds inflicted by bayonet, ever parades them with pride, or calls attention to his wounds, although certain of sympathy; but those who have, at least, a dozen different complications of diseases, to which they invite the attention and sympathy of their friends and neighbors, delight to detail each particular symptom, and receive sympathy for each. Sympathy is well; loving kindness is the great panacea for human ills, but I do think it is often misapplied, or, at least, that those who invite it, invite it to their own injury and the depression of others, when they call attention to especial physical maladies, which they should endeavor to avoid conversing upon as much as possible.

If you have consumption, don't think about it; it will take you away from your body soon enough without it. If you have any other complaint or disease, think of something else—the various subjects and topics in the universe are innumerable, and your mind may be far better employed than dwelling upon the particular malady of which you are the victim. If you are afraid you are about to be attacked by any disease, don't ask everybody's advice with whom you come in contact, as to what you shall do to prevent it, and above all things do not invite the attention of every physician in your neighborhood to see what you shall do to ward off a disease which has

not yet made its appearance, but which you think may attack you any day.

In cases of actual suffering, where the disease is absolutely there, where the physician must be called, where the volition is impaired in action, when one is not able to become one's own assistant, when the volition is impeded by lack of vital power; when the nerve system is debilitated by long years of suffering, or by a sudden shock, then the true physician is the one who is master of the situation and circumstances; who knows all the causes that have led to this result, and who will apply healing first with reference to the restoration of the Volition of the patient, by hope, courage, faith. You cannot treat a patient for a disease by beginning with the disease, or the outward symptoms of it; you must first re-instate the mind or spirit of the patient in possession of his or her organism; you must make the patient aware that this particular disease is not going to vanquish the hold upon life; you must make him or her aware that in spirit one is the master of the tenement which is its earthly inhabitation, that one has a right to the possession of every function and power which that mechanism possesses, that one can possess it only by the proper and successful application of the power of Volition.

One should be told not to dream of existence in a future state before the time arrives. It is well enough to have knowledge of that future state; one is not to wish to be away from earth simply because of suffering; one might not escape suffering by transition to the spirit world. One is not to wish that the body were in the ground merely because the body is cumbersome and inconvenient; the body is the machine which the mind must employ (and after all you will find your own organism a

great deal easier to handle (I beg this medium's pardon), than the organism of some one else; I find it so myself). If one is to be an active and useful spirit, one had better retain the body, which is the legitimate means of expression here, as long as possible, and not have the trouble of seeking another organism or medium before the proper time.

These are some of the things to be considered with reference to the voluntary action of the spirit through the human body, and I may say that very many human beings by a subversion of Volition, I mean by the exercise of their will power, in the wrong direction, and then by the exercise of involution, which is the secondary action of will power—separate themselves from their physical bodies, while they are yet supposed to be in possession of them, to the extent of not being half alive, and they live a sort of death-in-life, not occupying the dwelling and not willing to leave it.

You may have seen a person of either sex—more frequently a woman, because of her lack of active aggressive occupation, or lack of actual inducement to the voluntary occupation of her body—lingering between life and death for a period of years, inducing her friends to suppose, many times, that she is about to pass away, still clinging to the body. No vital portion was really diseased, but the connection between the volition and the involution was cut off or impoverished.

Whatever you do, let the connection between the spirit and the body be perfect; wear out the body as soon as you may in useful activity, but do not neglect it, and let it die of inanition on your hands. If you break an arm doing something, it is a good deal better than that it shall become useless from lack of vitality because you are

doing nothing. Whatever you do, do not let the system become diseased by a lack of proper attention to the useful vocations of life, and to the sanitary and Psychological measures that are requisite for its preservation. While I would deplore too great attention to the physical body in the matter of eating and drinking, clothing or shelter, still, being in the world, you cannot take too great care of the organism, which is the instrument for the expression of the human spirit for the time being; any portion of which being neglected, any portion of the brain or vital functions which does not receive the due attention, becomes impoverished and weakened, and therefore the connection of the spirit with the vital organs must weaken or entirely cease.

Every vibration of the brain produces, therefore, a corresponding vibration in some of the vital organs of the human body, and by careful study you will ascertain what states of mind, what avenues of thought, what direction or inclination of mental conditions produce the best effect upon the vital action of the body.

The exercise of worship or religious activity has its corresponding contact with the heart and the vital circulation; hence religious ecstasies generally have affections of the heart to the extent of preventing a proper circulation of the blood and vital forces through the system; therefore the system soon becomes impoverished and negative, and diseases creep in; but true religion is health-giving—is health itself.

Persons who live habitually in the senses, or in studying external pleasure, stimulate their bodies to excess with external devices, to the impoverishment of the brain, and easily fall victims to apoplexy, gout, and the various kinds of diseases that are born of too great physical ten-

dencies. Persons who are engaged in active occupations, with which their minds and spirits are pervaded, such as poets, artists, philosophers, men of science and inventors, are proverbially of longer life than those persons who pursue avocations which are against their inclinations, and who suffer a corresponding degree of physical depletion, because the will is not in accordance with the work.

Other things being equal, parents should never force the young to engage in any occupation for which they have a distaste. You will surely impoverish the minds or bodies, or both, by so doing. Other things being equal, never force yourself to a long line of labor for which there is a decided distaste in your nature. All who have a profession should be in love with their profession; should pursue it from the highest motives of their nature, should incorporate into it all that is possible of the higher elements of life; the lawyer who rises above the mere pettifogger, the politician who rises above the demagogue, the physician who rises above the quack, the minister who rises above the mere sensationalist or repeater of creeds, becomes a champion, a leader in that line of health-giving occupations, imparting to it the nobility of his own higher nature, and exalting his profession to his own standard.

No labor in life is degrading, unless the one who performs it degrades it by not wishing to follow it, and therefore by not doing it well. If he who tills the soil considers that it bemeans him, he makes his labor ignoble; but he who toils there, considering that it is his right and prerogative, imparting to that labor the lofty impetus of his own manhood, exalts labor and is a prince among his fellow men. The blacksmith with his strong arm, the follower of any of the useful avocations in life, shrinks

sometimes from contact with the student and philosopher, because his arm is brawny and his hand is scarred, but it was Vulcan who forged the chains of lightning upon the anvils of Jove, and the great mechanism that moves the world, the very power that the mechanic with the sinewy arm imparts to his work, accompanied with the vigor of his mind, stamps him as the possessor and king of the physical body, and makes him the lord of a tenement which an invalid would be proud to possess.

Nor does labor of the kind that employs mind and hand impoverish the body or brain; all inventors *must* be mechanics, those who have given the world the best improvements for the advancement of labor; the printing press, the steam engine, every invention of the centuries, have been laborers in the very shops where the invention was needed. Printing was produced by gradually introducing one after another types as representatives of the expression of ideas by some poor scribe, desiring a more rapid method of transferring the thoughts of some one whom he considered, perhaps, his superior, and finally Laurentius of Haarlem, I believe, invented the first movable wooden types. The idea at last was perfected and introduced in the form of the printing press into Great Britain by William Caxton, in the fourteenth century. All of these high pursuits are the results of the volition of the human being, and constitute the one force with which the spirit is finally to sway and move the human body and the world.

It not only is possible to move the body at will, as do the skilled acrobats, the professors of prestidigitation, and other agile performers, but I am not saying too much when I say it will be possible for man, through mechanism that shall come to his aid through his own discoveries

and inventions, operated through the power of volition, to raise the body from the earth as freely as I now raise this arm. If the will that is now yours can convey the inert mass of matter of which your body is composed from your dwelling to this one, against unpropitious circumstances, being impelled only by your will to be here, adapting yourself to such circumstances as are necessary to aid you in coming here, then there is no limit to the possibilities of the human will, always acting in connection, of course, with organic law. If a spirit, acting upon the finest elements surrounding mortals can, by volition, move an inanimate object, levitating it at will, can, through volition, levitate a human form, then human beings must have latent within them a power that will enable them to perform miracles. It is only a question of time, and the solution of those more subtle problems that connect your spirits with your bodies, when it will be possible for you not only to control and almost abrogate disease, but also to perform many seeming miracles, through laws that are only veiled because of the lack of human knowledge.

It is a portion of the theory of *materia medica* concerning the organic structure of the body, that vital organs when once destroyed can never be reproduced. The nails grow, if they are forcibly injured or partially withdrawn; the hair, and up to a certain age the teeth, are replaced. But the vital organs, the lungs, heart, liver, as well as the arms, eyes, ears, all portions that are considered vital to the human structure, are supposed to be gone when disease has really set its hold upon them, and decay has set in. There never was a greater mistake. Whenever there is any remaining vitality in adjacent portions, or portions polarized to the organ that is diseased, not

only is it possible for the organic disease to be arrested and cured, but it is also possible for the vital or organic process to be restored, and result in a restoration of the part destroyed. It is only in the history of miracles that you read of these things, and miracles have come to be discredited in the world of science, merely because science has no adequate explanation of them.

But if the brain is made up of separate cells, each one containing the separate involutions of its own vitality, if the lungs are made up of separate cells, that may increase in number and add greater size to their structure—if the ganglia or nerve cells are constantly forming, and if, as I have shown, the vital globules are continually replaced—then any organ that can be partially destroyed without destroying the basic vital cell structure, may be replaced and by an inverse process to that of disease may be reproduced; for tissue, muscle and bone are but the results of vital cellular action, based upon Psychic globular action. It is only a question of the constant application of creative and even of increased action of the spirit. Psychopathic knowledge will give birth to this and other corresponding ideas with reference to replacing the vital organs that have been consumed by disease until they become realities.

It is said in France, and was well attested by hundreds of witnesses, that a maiden visited the spring at Lourdes, one of the sacred springs where the Virgin Mary appears, and there became re-possessed of one of the organs of the body that had been destroyed by cancer, by miraculous power in the waters. This was attested to, not only by priests and members of the church, but by a scientific body appointed to investigate the facts, and no less than twelve physicians in good standing asserted this to be the

fact. Whatever may be the truth in this instance, I know from personal experiences since I have been in spirit life, that the vital functions and organs of the body are neither hopelessly destroyed by disease, nor are they incapable of a new growth up to any period of time before the actual psychic decline or change, the retrogression, denominated old age. Of course this period differs in individuals. *Age begins* in childhood, and in the majority of instances the vital functions are deranged from that hour; but up to the time when the reactionary powers of the body begin to decline—a question, of course, to be determined by a more exact knowledge than that which now exists—up to the time when the reactionary forces of the body are not absolutely valueless; when the body is not kept alive by the simple simulation of existence instead of vitality, there is no reason why that vitality should not extend to re-creation of the organs of the body that have been destroyed by disease or amputation. The *spirit* of the organism, the *vis aminus*, is never destroyed, and only withdraws at death. If the spirit is never destroyed, then the atoms of matter through organic processes, or otherwise, can be attracted by that spirit, and be vitalized again. The manifestation of what is called “materialization” in connection with spiritualistic phenomena illustrates this, and if an aggregation of atoms into a form may take place with reference to inanimate substances in the atmosphere, attracted by spirits that have no vital connection with the materialized body, why can it not take place where every vital function is in sympathy with the work, and where the power of the spirit has the basis of volition of the human spirit in the human body to act upon?

The mistake in science is that she has refused to ade-

quately recognize the re-creative power of nature; *i. e.*, spirit continually vitalizing matter; refuses to consider that the human being contains the re-creative power necessary for reproducing all vital functions. Disease is treated not only as an inevitable malady, but the body upon which disease has taken hold is treated as though the only remedy is to exterminate the body; and the system not only has the disease to overcome, but also medical treatment.

When man has confidence in the spirit pervading nature and her laws, when he remembers that she is capable of reproducing adinfinitum, all that she has ever created, of restoring that which seems lost. When we remember that no cell or globule in its primal atomic state in the great universe of matter is ever lost, and if its function is exhausted, another cell and globule will come to fill its place, and when we remember that in all nature there is no loss without a corresponding gain, and that the vitality that goes out of plant, shrub and animal goes to sustain another organic form equally as important, though possibly not of similar kind; then we must also remember that the spirit pervading nature is no less kind to humanity than she is to the ephemera that flutter in the sunshine, or to the leaf or tree, that each and every organic process can be restored by reproduction up to a certain period of time. You cut off the dead limbs of a tree that new branches may come forth by the organic process of life, and if it be not too late, or there be not some absolute decay in the heart or root of the tree, you will find that new branches will come forth, and the structure will be renovated.

I give this as no possible general experience of the present time, but rather as a prophecy, to give encourage-

ment to those who are acting by the Volition of the human spirit, through what we can now name Psychopathic treatment.

If Psychopathy is employed at all, do not rely upon any other remedial agent than that which exists in the human spirit, and the powers that it is able to call to its aid from surrounding atmospheres. I believe that the spirit, in its possible action, contains a panacea for every physical malady, that if you restore, re-instate, set in its proper relation, every human spirit with reference to the body that it possesses, disease and the encroachment of any aggressive or destructive agent are impossible.

Acting upon these teachings, I commend those who are here as students of Psychopathy to remember that Volition is the chief agent of the human spirit in its contact with the body, and that just in the degree as they exercise control over their own powers of volition and control by placing in its proper relations the volition of their patient, so do they become the healers of the human race. In mental maladies this has been most successfully tried. You remember the old system of treating insane people by binding them with chains, by handcuffs and strait-jackets, by solitary confinement, by every variety of external torture, to the end of curing the mental malady! You will remember that more humane practices, though not sufficiently enlightened, have superseded the ancient method. The true healer of the insane ascertains the cause of the malady, and diverts the mind of the patient, continually, from the theme or themes that disturb; by filling the mind with other thoughts, by acting upon the body in all healthful ways, through involution, and then through the individual volition, the disease is overcome. Many insane persons come to their own rescue in hours

when they are sane by conversing upon and contemplating the different processes of treatment, and suggesting what shall be done with them during the periods of time when their volition is suspended by disease.

In all cases where there is mental aberration, it is the volition of the healer that must supply the lack in the one to be acted upon; he who can charm the serpent by the exercise of his volition through vision, he who can subdue the animal that is ready to spring upon him in a death-grip, he who can meet calmly danger and death in any form, should not be afraid of the ravings of a poor invalid, whose mind is only subverted from its usual channel by the lack or control of the organs of the brain. These subtle diseases preying so much upon human beings, oftentimes existing where unsuspected, form the secret source of much of the unhappiness that is in the world, in social and other conditions in life; some mental introversion, some lack of the contact of the voluntary with the involuntary functions of the brain, some power that severs the vitalizing particles from their usual course, and leaves them wandering around unemployed through the system, ravaging the body, as fire does when uncontrolled, or as lightning when not guided by the hand of man.

Intelligence is the only governing principle in the universe; spirit is the only power that properly acts upon matter. Disease has no intelligence, except what man furnishes. There is no consciousness in the germs of the epidemic, that spreads like wild-fire through the densely-populated cities. It is not caused by an *evil genius*, that men have to overcome with prayers and with exorcisms of religion, but it is formed of embryotic germs born of decay, and being so far removed from man's higher or-

ganism, are destructive to his vitality; while epidemics may measurably be controlled by sanitary measures, the effect upon the human organism may be almost wholly prevented by the efforts of the human will.

What but the Volition of angel presence could have preserved the ancients, when they were plunged into the flames, setting them free? The sorcerer of every age has voluntarily entered various kinds of danger, and has come out unscathed. What but the superior exercise of volition can render the body impervious to fire, to poison, to any of the deadly enemies of human life?

Volition is, therefore, the perfect remedy. Its exercise makes human life perfect; its absence makes one the prey to every wind that blows, to every disease that is abroad in the atmosphere, to every miasma that rises from the earth, to all adverse animalculæ or microbæ that exist in the atmosphere, as the result of decomposing vegetable or animal life, and to every adverse mental state.

Man is superior to all these influences, and by his superiority and the exercise of it, he may become not only the master of the tenement that he individually inhabits, but may aid his fellow men in becoming the lords of the creation that they have only as yet commenced to vanquish.

On the occasion of the next lesson I shall give a resume of this series of lessons, in the closing lesson of this course, giving in a systematic form the principal points that it is desirable to remember in the practice of Psychopathy.

Lesson VIII.

Psychopathy---Resume.

LESSON VIII.

PSYCHOPATHY—RESUME.

(Study all the plates).

The class will remember that on the occasion of the first, second and third lessons, I gave the opportunity for questions, which, however, none availed themselves of. Before the resume of this evening, which will terminate the present series of lessons on Psychopathy, I will request any who have been in attendance during the entire series to propound any questions that may have arisen in their minds during the course of lessons relative to the system of treatment or anything connected with it.

Question. How much, if any, of the substance composing the living human body; and how much, if any, of the connecting elements between body and spirit are drawn to and go with the spirit itself at death? Will the speaker also please name the parts so related to the spirit?

Answer. I perhaps might remind the questioner that this question would more properly belong to another branch of study, as Therapeutics, even in Psychopathy, has no connection with the spiritual body after the dissolution of the physical organism. With separation of the spirit from the body at death, the spirit enters upon a new existence, and does not strictly relate to the system of Psychopathy in this connection. But I will state that all that portion of the life, which is the force denominated psychic

force, the spirit itself being the center—that all that force pervading the body, creating and animating the vital globules must be withdrawn with the spirit, but does not pass with the spirit into spirit life, for there it is not needed. There is no *substance* that is absorbed by the spirit on its departure from the body; but that force which is the vitalizing element of life, and is not defined by chemistry, certainly accompanies the spirit into and out of the human body.

Q. Would you employ any medicines in the treatment of disease?

A. Most certainly, in the present state of the world. I consider that nature possesses specifics, especially in the botanical world, for every disease, but that these specifics are contained in a more refined state in the atmospheric and magnetic influences surrounding the human organism; and that if a person is amenable to those influences it is better to employ the remedies in their more refined state. If these, however, cannot be made available, then I would suggest remedies in their various organic states, carefully prepared; but I could never suggest mineral remedies, for the reason that they have not passed through the proper organic processes to be sufficiently refined to assimilate with the vital organism of man.

Q. And it is only those that can reach the vital organism that are remedial?

A. Most assuredly; there are other so-called remedies, but all remedies must reach the vital organism either directly or indirectly, or they are not remedies.

Q. Would not that system—that theory of specifics, seem to argue that diseases were natural results—that is, were a component part of nature instead of simply the result of violated law?

A. That is after all more of a—I do not say theological but metaphysical speculation than a purely scientific one appertaining to medicine. We do not know what is the ultimate intention in creation, but we find certain ills are in existence, and we find as a compensation for these ills that nature offers remedies, even specifics. As there are poisons and antidotes, undoubtedly it is the intention that poisons shall be in the world, but whether they shall be used for destroying life is quite another question. So that the condition termed disease, is only another state of the structure of the human body, which, if properly adjusted, would be health, and at a proper time would be death.

Q. If I understood correctly the other evening, the speaker said the currents of magnetism ran in a different direction when the body was upright than when lying down. If I misunderstood I would like to be corrected.

A. Electric currents pass off from the body usually at the poles, or at the head and feet, perpendicularly, during the day. During the hours of repose, when the body is in a horizontal position, the electric currents pass off at the magnetic poles, at right angles; the action of the system being, of course, changed, owing to its changed position, and electric currents always obeying the same laws, whether the body be in repose or whether it be in an upright position. Magnetic currents vary with the condition of the nerve aura and stimulation of the mind, and when there is a voluntary action, the magnetic forces pass out of the system in the psychic circles; if there is an involuntary action, those magnetic forces are reversed. In the voluntary action they pass out of the base of the brain, and from thence through the magnetic poles. If there is an involuntary action they pass in

through the magnetic poles and converge to the base of the brain. I can illustrate this better by and by, when I refer to some of the diagrams that I have improvised for this evening's *resume*.

Q. Can you tell how it is that a paper magnetised by an individual will cure people holding it in the hand?

A. There are two methods whereby any substance, paper, cloth, a scrap of anything in fact, may be "magnetised," as it is termed, to produce healing results. In each of these it is the spiritual *rapport* that is established and not the magnetism conveyed in the article itself. There is no such thing as *healing magnetism* being absorbed in any sufficient quantity by any piece of paper or any substance that can be carried from one place to another; but there is such a thing as an article forming a connecting link psychologically, between the person to whom it is sent and the person sending it. In one respect it is like laying a wire before sending a message, the laying of the wire being no part of the message itself, but only the preparation for it; so that the magnetized article, as it is termed, is merely the vehicle of communication or *rapport*.

Q. How is it that water magnetized will taste to the patient like medicine?

A. Evidently from the same cause—the psychological connection between the magnetizer and the person. There are instances, however, when the chemical properties of water can be changed, by direct spirit power, since water is amenable to the chemical action of the atmosphere, and these surround the water, and it may take up and hold in solution particles that will give it a medicinal property. Of course the water can retain these; but in all instances of magnetic healing in this way, the action is more psy-

chological than in any chemical change in the water itself.

Q. When the physician does not try to psychologize his patient, or does not know how the water is going to taste when he magnetizes that water, and does not know how it is going to taste himself, how then?

A. The psychologic effects are sometimes produced by other minds than the *nominal* physician. You must remember there are always invisible physicians, who *do* know how these things are going to terminate, and who use the external physician as the instrumentality, and it is not necessary that his *mind* shall become the receptacle of the intention that is in the mind of the spirit, in order to produce the effect upon the patient.

I find it interesting to have these questions, and will give you further opportunity at the close of this evening's lesson; there may be some new questions suggested by the lesson of to-night.

RESUME.

Those who have been in attendance during the series will, by this time, have something of an idea of what I intend to convey by the system called Psychopathy. It is possible that a review of it has not taken place in your own minds, and my desire is, if possible, to preface that recapitulation in your own minds by my own review, that the points may be more clearly defined, which I have desired to convey, and which, because of the large range of thought and of subjects necessarily involved, I may not have made as distinct as I desire.

The word Psychopathy and its application means the contact of the spirit of man with his body, with reference to the laws relating to their healthful adjustment and har-

monization. Whatever pertains to man's physical and spiritual natures, while the two are in contact, is related to this system; indeed, whatever affects man physically, mentally or spiriturly, during his life here on earth, pertains to Psychopathy.

The normal adjustment of the spirit with the body presents a state of perfect health, the complete possession of all the faculties and powers; harmonious action of the spirit and the body, is, therefore, the state that presents the individual free from disease, pain and suffering of any kind. I am free to say that with a normal and healthful, therefore harmonious adjustment of these, no circumstance of death, sorrow, or of external mishap, could in any degree affect the mind or the body of man. I am free to say that, with a normal adjustment, the body would be invulnerable to any kind of encroachment of disease from the outside, and free from the generation or encroachment of disease within, which is sometimes the result of hereditary transmission, or of an organic tendency, but nearly always of persistent lack of adjustment. I am at the same time compelled to admit that I know of no instance of human existence where this degree has been perfectly attained, except in Messianic lives; or in theology or tradition, whether the mythological characters were real or not, they still represent the ideal, and show that it is possible to attain a state of comparative perfection upon earth; and if we do not *know* that it can be attained, we still must always hope that it can, for perfection is the point at which nature aims in everything. If we fall short of the mark, it must not be because we do not strive for it. So long, however, as there is any discrepancy between the spirit of man and his organism physically, and the harmonious adjustment of it to the life

of earth and its requirements, there must be forever a need of medical treatment of some kind.

All schools of therapeutics connected with the systems of *materia medica* now in vogue treat the body of man merely. The sciences of earth deal with material substance which, although in existence, is but the shadow of the reality. Medical science deals with the human *organism*, deals with effects and not causes; cuts off the twigs and branches of disease, instead of proceeding to uproot it, and in every way complicates the difficulties incident upon alleviating human suffering by presenting a large mass of scientific facts connected with diseases, and a limited range of remedies for the healing of the body, without offering any solution of questions and difficulties arising in that intermediate state, the action of the spirit upon the body, which forms the basis of all healing. Science never has contemplated entering that region that connects the spirit with the body of man, and within which is the realm of suffering. For instance, the nerves of sensation are treated as though they are amenable only to outward or wholly material states or conditions, or are connected merely with the system of external nutriment, external vitality and the physical structure of man; but every scientific man will admit that sensation is void, without the consciousness of it, and that consciousness stimulated by the power of will can modify or wholly overcome the sensation of pain. Then he must admit that medical therapeutics treats the pain, instead of appealing to the source, which can overcome the pain. This is true with every variety of disease connected with the human body.

I will refer here to what I have previously shown you, but which I desire to recapitulate (see plates 2 and 4 a).

The point of innermost power and vitality in man is the Spirit; next to that is *Psychic Force*, or the force of the spirit in its contact with matter; then the *Nerve Aura*; then comes in magnetic and electric conditions, and then the blood which, with its globular formation, is the first recognized basis of physical life in the scientific world. Between the blood and the psychic force, including the latter, lies all the vital force of the organism (but no portion of the organic structure); and it is the entire nature between those two points that the science of medicine has never entered, indeed never has admitted as existing, but at the same time, all diseases have there their first active expression, and there their source of healing. I have subdivided these and will name those subdivisions in the order in which they are placed, beginning with the highest: *Spirit*, being *Consciousness*; *Volition*; *Sub-Volition*, which is intellect; *Involition*, which is the action of the spirit through organic laws; then the organism; then the *Super-Sensation*, which is that consciousness beyond mere sensation, taking cognizance of the condition of the body; *Sensation*, vital force; nerve aura; then come the magnetic and electric vibration, affected by magnetic currents of the outward atmosphere; then we arrive at the highest physical basis named in science, the nerves; then the blood sustained by nutriment, assimilation; finally, the basis of the organic structure. So that the region between the nervous system and spirit is entirely untouched by the world of medical science, and yet between those two you will find the origin and germination of all affections of the human body.

Necessarily if one treat the blood merely (the nervous system only being amenable to such electric currents and such sedatives as science has been unable to substitute for

real magnetic power), we treat the outermost of man, we treat the shell and not that which is within it; we should begin at the foundation, because all organisms unfold from within, and disease is not an exception to this rule, because it possesses the organic property of its own peculiar kind, though it is a negative kind.

The primordial cell, or protoplasmic germ, whatever that may mean, is the beginning of life according to science. Spirit is the beginning according to Psychopathy. The primordial cell is evolved by the impetus given by the contact of atoms or molecules producing germination, and carried forward to evolution by differentiation. I regard the existence of the primordial cell as a generic action of spirit upon matter specially, and that there is a separate primial germ for every separate order of existence. This is my opinion. Everything behind that organic or primordial cell is unknown to science, and the cell itself is a speculation of science. Consequently, what precedes this, what antedates it, the manner in which the spirit is first involved or comes in contact with matter to evolve it, the cause that makes atoms attract together and form the monad, the duad, the triad, are unknown to scientific men. They name the fact: they do not name the cause.

If there is any impetus in life whatever, if intelligence shapes anything in the universe, and if man himself is anything but a dream, then spirit is at the basis of every moving force in matter, whether in that which attracts two atoms together or creates the primordial cell, or causes any order of existence; and the existence of man is created by the intelligence that *is* man, and that impels the primal cell and its developed functions when they become the human being. Behind this structure is not simply a

blind net-work of "natural laws," but rather a consecutive series of causes and effects, each cause intelligent and each one acting upon the other, until the primal cause reaches the organic function which is the latest expression of spirit and the most outward.

I find, therefore, that when we reach man in the full expression of his life here, we have found the culmination of all material substances beneath him, that those substances have been prepared by every stage of expression beneath man, and that those substances thus prepared by passing through millions of previous organisms, become, for the first time, sufficiently refined to be acted upon by the intelligence that constitutes man, that these substances, having been thus refined in nature's great laboratory or work-shop, become amenable to the action of the Volition or will-power that constitutes human life; and that any substance not so amenable is rejected by the Volition or involution of man through his body, as poisonous, as being substance antagonistic to vital life. The rejection by a high state of organized substance of an inferior state of organized substance, is just as much a distinct action of a power that is intelligent (though not necessarily an action of Volition) as is any mechanical action or any combination of sounds, are the result of intelligence. The skillful musician does not require a special intelligence to adjust an instrument when it once has been made; he readily finds the chords mechanically that he is accustomed to, and the atoms or molecules of the body, having been accustomed by a long series of organic experiments, naturally affiliate with similar molecules; these atoms refuse to associate with atoms that are antagonistic, *i. e.*: more crude in organic experiences, and hence human beings reject, and if they were to follow the natural indica-

tions the body itself by this very power would reject, everything that is antagonistic to vital existence.

Studying the involuntary action of the body, which is but the accustomed power of the spirit over substance, you will find that every human being *organically* knows what he or she requires or rejects for physical nourishment and existence in any manner; that it is only disobedience to this recognition that constitutes the encroachment upon vitality, and that each one knows not only when a cold is taken, but when improper food is eaten or when one comes in contact with improper elements, and are absolutely aware that a certain course of life and action will not sustain the vitality, and yet nearly always pursue it because of some motive of ambition or pleasure.

In this manner one encroaches upon the *a priori* rights of the spirit as well as of the body, and makes the physical body the slave of the external appetite, ambition or pleasure.

In the division I have given you will perceive that I have adjusted the degrees of intelligence nearer to the spirit than to the anatomical structure. I perceive that the intelligence all lies behind the expression of it in the body, and that where the organic structure begins the merely mechanical action of life begins, while the spirit itself acts behind all this, and adjusts, like an unseen person, the mechanical performance that is going on, and that the interference with this in its harmonious action lies in the lack of the proper adjustment and Volition necessary to fulfill properly the functions of the body.

I have stated, you will remember, that the different temperaments or variations in vital expression in individuals are determined by the different vibrations of the Psychic and electric currents upon which the Psychic

Force first expresses itself. I find the nerve aura acting on the corpuscles of blood, and that is pervaded by these small globules that in various stages I denominate magnetic, vital and electric. I find Fig. 1-a (see plate 3) to be the extreme expression of the magnetic particle; I find Fig. 3-a, the vital, and Fig. 2-a is the electric, and that temperaments vary in exact proportion as these portions of the psychic globule are adjusted in the human body. I have arranged these sub-divisions in proper order to show a few of the gradations of temperament through the action of these vibrations; and you must remember that these are not atoms in the sense of being *primal* or *ultimate* particles of matter, but are forms which the psychic force creates in the connection of spirit with matter, adjusting itself to these different shapes, and thereby determining the temperament; Magnetic, Magnetic-vital, Magnetic-electric-vital, and Vital-magnetic, until you come to the Vital which is the well-balanced and harmonious temperament of the race; from the Vital we pass to the Electric-vital, Electro-magnetic-vital, Vital-electric, until you come to the Electric.

The extreme magnetic is rarely a sensitive temperament, is not affected easily by surrounding influences, is positive, and throws off at all times a great deal of physical power. The extreme Electric temperament is sensitive, perceives any changes in magnetic, electric or other conditions of the atmosphere, spiritually or externally, and is the temperament of all others affected by the conditions of other people. Between those two extremes lie all the temperaments of the human race, and a knowledge of these different gradations would, next to a knowledge of the soul, constitute the perfect system of knowledge of human society and human life. Adjusted properly, they

form a graduated scale as harmonious and perfect as the scale of music. Not adjusted, they form the various incongruities which you are aware exist in human life and associations; this lack of adjustment will account for many of the angularities, discrepancies, a great deal of the unhappiness, and almost wholly for the malformations, physically and mentally, that belong to humanity.

Extremes of temperaments should not dwell socially together, especially in marriage; the extreme Magnetic and the extreme Electric are not adapted. There should be a point of similarity, and not more than one or two degrees removed, for the association of marriage; and in ties of consanguinity or relationship, that household is the most harmonious which, while offering difference sufficient for variety in its members, affords in all its temperaments some points of contact. An electric person and a magnetic person may not harmonize socially, but a third person, possessing a portion of the nature of each, will intervene and produce harmony at once. You will observe that the vital temperament harmonizes more nearly with all because of the self-poise and balance of the vital nature, causing it to assimilate with every other kind of temperament. You will find that temperaments act injuriously or beneficially upon each other as the magnetic particles do or do not adjust themselves to the order of harmonious action in which I have placed them (see plate); and if in any manner the radiations from an individual are such as irritate, or as, coming in contact with other persons, produce weakness, fatigue, exhaustion, or sometimes anger, you will find that there is no vital adaptation, the effect is not the result merely of imagination or whim in the person. You will often find children to be so affected who are certainly intuitive and free from

those prejudices that influence the minds of adults; if you notice two children playing together who do not harmonize, and a third child arrives whose temperament blends with both, the three play together most harmoniously, where two could not. You will sometimes observe two children playing together in perfect accord; you will notice that their temperaments are sufficiently alike to form points of resemblance. In all cases of the forming of harmonious social circles these grades or degrees are studied or perceived intuitively, and the society is arranged with reference to the adaptation and degrees of magnetic and electric harmony among the people.

From the magnetic temperament emanates a positive power; from the electric temperament emanates a negative power, which at the same time is a benefit to the too intensely positive, but this must be through some intermediate temperament or it cannot be assimilated.

In Psychopathic treatment, therefore, it is necessary to study the temperaments of the patient and the healer, with reference to these distinct qualities, to see whether there is one or more points of resemblance, whether the contact be harmonious, and whether the force or emanation imparted will not irritate instead of soothing or benefiting, as is the intention.

I have given my views upon this subject in previous lessons, but I refer to it more clearly here that you may know what I mean: that no person practicing Psychopathic treatment will attempt to cure *every* individual. In case of spirit power being apparent, it is evident that a medium can treat more persons than he who simply is magnetic, and heals through individual power. A greater variety of influences and healing forces can be thrown around a medium as a healer than any one possesses not

so aided. Many "magnetic healers," desirous of self-glorification, throw from their own systems the magnetic aura, and by their positiveness refuse the aid which the spirit world can render. Those who have the healing power should be very careful not to banish assistance from the other world, but rather to invite it, since it renders the power which they possess more amenable to the fulfillment of its object, and makes it reach a larger circle of persons who require assistance. The individual who possesses "clairvoyant" and "psychometric" powers, as they are termed, has largely, of course, a wider range of usefulness than those who do not, since the exact physical and psychological state of a person afflicted can be seen and delineated, and then the healing power applied with reference to the condition. But in the *gift of healing* do not distrust, even if you have not the clairvoyant power, nor a distinct impression; if one is amenable to spirit control in healing, the spirit is the physician; since spirits have the power of discerning the condition of any portion of the organism that they desire to treat, and the instrument they employ, the *healing medium* is amenable to their control, and should obey those higher impressions. The spiritual *gift of healing* cannot be studied.

You will find by careful study, by experiment, by directing the attention properly to those subjects, that you will readily be able to determine whom you can heal, and that it will not be an offense to turn a person away because you do not feel that there is an adaptation in your system to a treatment of their particular disease.

I gave in a preceding lesson the location of magnetic poles and their relation to psychopathic treatment (see plate 6). I did not give them as distinctly as I wish to impress them on the minds of those who are practicing.

I refer you, therefore, to the series of circles that represent precisely the magnetic poles of the system, and I will illustrate their application presently. I will suppose that you are now noting the chart. The base of the brain (and the outline of the human system is to be noted) is the region of involution, where all the physical powers and nervous forces center, but which also, as I shall illustrate presently, has a series of circles connected with the brain or the region of volition. The action of the mind upon the functions of the body is that of a double vibration of thought, generated in the region of volition, traversing some one of those circles, till it reaches the involuntary portion; then, by contact there, the vibration traverses through the other circles of the system and reaches the magnetic poles. By these circles, through the vital organs, one after the other, all converging at the base of the brain, you will find the different magnetic poles. The points of the shoulders are the magnetic poles of the upper portion of the lungs and the breast, and the upper portion of the stomach; still lower the liver, the upper portion of the bowels and the vital organs in that region, and so on, until you reach at the palms of the hands. Reversing the circles, you begin at the soles of the feet. They represent the outer of the two extremes. You draw the circles and number them, and the poles will exactly correspond; numbering one series upward and the other series downward, they will indicate the poles of the same vital organs, the contact being secondary in the latter, instead of primary. By application of the same principle, numbering the circles from the portion of the brain that we denominate the region of involution, to the organs of sub-volition, then the region that we denominate that of volition, you will find these circles will correspond, and

that if you touch any portion of the brain, indicated by these five circles, you have also a pole for every vital organ indicated by the first series of five circles making the numbers correspond, 1, 2, 3, 4 and 5. You begin again at the base of the brain, numbering, 1, 2, 3, 4 and 5, until you come again to the organ of volition, and you will find that by drawing a circle around each portion of the face indicated, a vital organ is represented.

If persons are extremely weak and in a negative state, you should not attempt to affect them by contact with the brain, as that is the most sensitive, but by contact with the outermost poles. If persons be extremely positive, you must affect them by direct contact with the brain, which is the seat of volition, and which will form, of course, your entire action upon them, calling into aid their volition to aid yours. In making magnetic passes, if the persons be exceedingly positive, you will make these passes from the brain outwardly (see plate 5). If the person be exceedingly negative, you will make passes in the opposite direction, since you wish to aid the volition, and not destroy it. The simple solution of it is that the extreme positive person has concentrated all his will power in his brain, and very likely there is the difficulty of the disease, and whatever organ it may appear to affect in his physical structure, it only affects it sympathetically; and, being positive, and the magnetic power being thus concentrated, your aim is to dispell it or disperse it. If the person be very negative, the probabilities are that a simple regulation or concentration of the power in the brain will cause the system to readjust itself. Therefore there are many persons whom you only have to stimulate into an occupancy of their bodies.

A great many persons live only in these vibrations or

circles, that are primal, or even spiritual, and the secondary action rarely or insufficiently takes place. When the vibrations are all mental and not physical, you will find the person extremely nervous, sensitive, wakeful, incapable of rest, and debilitated physically. When the vibrations do not reach the organs of volition, but are mostly the organs of involution, you will find the person heavy, having very large physical appetites, incapable of any great mental exercise, going to sleep under a lecture or any other mental entertainment, and in every other way expressing the involution of life. If animated by any great passion or motive of ambition, they stimulate a portion of the brain. It is only in the organism that is perfectly poised that the entire series of these circles presents a state of activity, and that the volition is capable of communicating with the entire radius of magnetic poles in the whole body; and such a person is in full possession of all mental and physical powers.

The æsthetic and poetic lines are in the region of ideality, and only affect those portions of the body which aid in giving expression to art or music, or the particular phase which occupies the individual. The religionist animates only a portion of the brain, and only gives expression to that particular part of life physically that gives form to his religion; while at the same time the vital functions may seriously suffer, should the person live entirely in the religious nature, as I have illustrated. All of these poles can be found by comparing the psychic circles of the brain with the vital circles that include the heart, or the lungs, or the stomach, or other vital organs; these will at once respond as the vital seat of expression of disease. The clairvoyant, or the true psychopathic physician, can, by placing his hand sympathetically and *en*

rapport on the head of the patient, ascertain whether the lungs, or heart, or liver, or stomach, or other vital organs are affected. Some physicians employ an electric battery to test the seat of the disease, the affected or diseased organ sometimes responding to the vibrations of electricity; but it is much more easily determined by the actual psychopathic contact, and the person's hand is a much more responsive battery than that of galvanic magnetism or electricity.

I give you these points to show the the action here illustrated of the magnetic currents. The throat and upper portion of the bronchia being very easily affected by any nervous difficulty, many persons have coughs, asthma, bronchial difficulty, every symptom of pulmonary consumption, who are only affected nervously; as that region is in direct contact with all of these magnetic poles and their corresponding nerve centers.

Therefore, you should not treat the *lungs* for a cough, nor the vocal organs, locally, for the symptoms of disease there unless there be really an organic difficulty; but the nervous system should be generally adjusted, for where there is nervous depletion a person is very likely to manifest it in the most sensitive organs of the body. Where there is least hold upon vital life, in such cases any symptoms are liable to be merely a sympathetic action, and many years would be required to convert it into a really organic disease. I have known persons to die of every appearance of consumption without having the slightest difficulty of the lungs. I have known persons to die sympathetically of many diseases of which there was no organic, but only symptomatic, indications in the body. The majority of human affections are brought on in this way until by constant sympathetic action, disease finally be-

comes seated in the very organ where the mind is determined it shall be seated.

We have now, in summing up, simply to consider the exercise of the power of Volition and the application of such remedies as are known in magnetic treatment, with such aids as the magnetic physician feels that he must call in from the natural resources outside of himself. We have first to consider that the psychic force must be primarily adjusted, and that if you are not *en rapport* with your patient temperamentally, you may as well give up the case; that there must be between the healer and the patient sympathy, confidence—that peculiar quality that in ancient times was denominated *faith*, but which in Psychopathic treatment I denominate simply the harmony of spirit finding expression in psychologic action. Nothing can be done without this; when the will is in perfect accord; if the patient be incapable of this through disease, then the superior will power of the héaler must control until the patient can aid, and in all instances this power of Volition of the healer must take supremacy until the psychic force is sufficiently re-established in its action for the person suffering to aid in the adjustment of his or her vital organism.

I believe I have covered the principal points in this recapitulation; I have now to offer a prescription which I give you all liberty as Psychopathic healers to employ at your own option. It is not a patent remedy; at least I have not applied for a patent, and I consider that it belongs to the world. For all cases of nervous debility and suffering, prostration from over-exertion, and the exercise of any portion of the body at the expense of another, I prescribe *Rest*. I never knew a person to die of rest. Many do not rest even when they die. But the remedy

suggested is universal, which I give you liberty to apply in unlimited doses. For persons who are debilitated from local and mental causes, and who find nothing in their surroundings that is vitalizing or cheering, I prescribe *Change*; and I have very rarely known a person suffering from illness, unless there was a serious organic or vital difficulty, who was not benefited by *change* of surroundings, atmosphere, magnetic currents, life; and, finally, the panacea which more than all others alleviates human suffering, and which I believe you can only find in the spirit—acting on and through your individual natures, is *Sympathy*.



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